PROCEEDINGS

OF

JAMAAT-E-ISLAMI

Volume 5

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بسم الله الرحمن الرحيم

In the Name of Allah the Most Gracious the Most Merciful

THE PATH OF ESTABLISHING DEEN

It has been narrated on the authority of Abdullah bin Masood (may Allah be pleased with him) that "the Prophet (pbuh) was narrating the story of another Prophet (in such a very vivid manner) such that I could visualize the whole scene. The Prophet (pbuh) said that some of his own people beat up a particular Prophet so much by his own people for inviting them towards Deen, that he started bleeding profusely. However, his condition was such that he would wipe the blood off his face and kept saying "O Allah! Please forgive my people (and do not send your Divine Wrath on them) for they do not know the Truth".

(Bukhari / Muslim)

THE ACTIONS AND DECISIONS TAKEN REGARDING THE IJTEMAS OF JAMAAT-E-ISLAMI 1366 AH / 1947 CE

(From Qayyim, Jamaat-e-Islami)

In January 1947, it was announced that the all India ijtema of Jamaat-e-Islami would be organized in Patna (Bihar). The zonal ijtemas of Western India and Central India would be organized immediately thereafter and only the Zonal ijtemas of North and South India would be postponed until October 1947. The dates for the all India ijtema at Patna were also finalized as 4th, 5th and 6th April 1947. Soon after riots started taking place in Punjab, Frontier province and Benaras because of which there was a lot of turmoil in most of the places of North India. Modes of transport became scarce and whatever means to travel were available were fraught with danger and became unsafe. There was no peace and harmony even in those places where riots did not take place. Hence, Ameer e Jamaat in consultation with the local advisory councils and other local members decided to postpone the all India ijtema at Patna and instead take four zonal ijtemas in India in the month of April- May 1947. Thus according to this decision every zone conducted its own ijtema separately, which is described below –

WESTERN INDIA and CENTRAL INDIA ZONE

Venue: Tonk

17 – 18 April 1947

The ijtema of Western and Central India Zone (consisting of Rajputana, CP, Berar, Mumbai and other Central India provinces) took place in Tonk on the 17th and 18th April 1947. Ameer e Jamaat and Qayyim e Jamaat participated in this ijtema. More than 125 members came from Mumbai, Kalyan, Jalgaon, Doraji, Junagadh, Godhra, Jaamner, Akola, Beena, Jhansi, Indore, Bhopal, Alwar, Gwalior, Baitul, Jabalpur, Tonk, Sironj, Neemahada, Jaipur, Sawai Madhopur and Ajmer. The description of the ijtema proceedings is written below –

17th April Thursday

Three sessions took place on this day. The first session was from 8 am until 11 am. The second session took place from Zohar until Asar and the third from Asar until Maghrib. All these were special sessions and so they were organized in the hall where the delegates were housed and not in the actual ijtema area. In all these three sessions Ameer e Jamaat met all the members and sympathizers in groups segregated according to their respective places and enquired about the local conditions in a detailed manner. He advised them the further course of action according to the situation. The synopsis of the instructions that Ameer e Jamaat gave is reproduced below.

1. Rajputana, CP, Central India provinces and Berar should be separated from the State of Berar and be placed

under the Secretary of Hyderabad zone and the remaining zones should be reorganized into the following 5 divisions:-

(i) Tonk division which will have Tonk, Sawai Madhopur, Jaipur, Alwar and Ajmer
(ii) Jhansi division which will have Jhansi, Bhopal, Beena, Sironj, Itarsi and Harda
(iii) Indore division which will have Indore, Maho, Ratlam and Ujjain etc
(iv) Junagadh division which will have Junagadh, Chordadh, Doraji etc
(v) Jamner division which will have Jamner, Bhusawal, Jalgaon and Malegaon.

2. The members and sympathizers of these divisions should try to develop close contacts and intimate ties. They should meet frequently and correspond with each other regularly. They must organize at least one ijtema every quarter (once every 3 months) in which they should review their work and chalk out a plan for carrying out future work in an organized manner. Then they must think of such ideas and strategies which will ease cooperation and which will strengthen their unity.

3. The secretary and in-charge of this entire zone (excluding Berar) shall be Janab Muhammad Yusuf Siddiqi (near Masjid Ghol, Mohalla Qafila, Tonk Rajasthan). The various divisional in-charges for carrying out ijtemas in their respective divisions shall be Janab Muhammad Yusuf Siddiqi Sahab, Janab Afzal Hussain Sahab (Government Normal School Jhansi), Maulana Muhammad Rafi Sahab (Mohalla Malhaar Paltan, House No 3, Indore city), Hakim Abdul Wahid Sahab (Mohalla Mullawada, Junagadh) and Janab Khurshid Ahmed Zubairi Sahab (Jamner Zilla Northern Khandesh).

All the local units of Jamaat, the units of sympathizers, the individual members and sympathizers should send their monthly reports and the Divisional in-charges must send the reports of their quarterly ijtemas to Markaz and to their zonal secretary Janab Muhammad Yusuf Sahab.

4. The sympathizers (* note the word sympathizer used here and at other places in this book is used for those people who take part in our activities in practice and have accepted our school of thought to such an extent that they shall be able to represent Jamaat correctly both in word and deed) and members of each division must organize their first ijtema as soon as possible. They should form two or three member representative teams who must start touring the neighbouring localities. As far as possible, each literate person (Muslim and non-Muslim) must be given our literature and efforts should be made to have at least one person in each locality that is ready to support us in our work in actual practice. We must adopt the method of individual contact for developing relationships with the people. The relationship thus developed remains strong and long lasting.

5. Members and Sympathizers of Jamaat must arrange for a library or mobile library and a book depot so that the work of distributing literature is carried out with ease and the people who wish to purchase our literature to do so.

6. A great deal of caution and restraint should be exercised regarding disagreement and differences with other Muslim and non-Muslim parties. Whosoever from their cadre is capable of doing our work and wants to work with us should be invited towards Jamaat. However, the person (from the other party who joins Jamaat) should not be kept in the dark about the differences in the principles and style of work of Jamaat and the other party.

7. Economic problems should not act as an obstacle in the way of our members as we are not giving our members any such programme for which they shall have to offer any other thing besides their spare time. At this point of time, we only ask our members to be the embodiment and personification of Islam and its principles in whatever situation they are in and whatever occupation they profess. Whether they at home, in the market, in the mosque, they must always have the feeling that they are Muslims and that they are accountable for each action and deed before their Creator.

18th April Friday

This open session started at 8 am until 11 am. The number of attendees was 300. It started with the inaugural speech of Ameer e Jamaat.

After praising the Lord and Creator he said –

Gentlemen! As far as other places are concerned it might be required to give a long speech and state the objectives of Jamaat but for the people of Tonk such a long speech is not at all required. Here it is sufficient merely to state that our objective is the same for which Sayyad Ahmed Shaheed had risen. This is the same place where Hazrat Mamdooh did the preparation for his work and the same place where his vanquished forces sought shelter. Although more than 100 years have passed since this incident, but the graves of those revered elders are still present and the tales of their exploits and bravery still are part of popular folklore and will always remain so. We are nowhere in comparison to them. Those brave souls have left a deep imprint of their work and character on the pages of history. They managed to bring afresh the memories of the (Sahaba) Noble Companions of the

Prophet (pbuh). Their stature is unmatched and we are nothing in front of them. However, we wish and try to emulate them in their mission and sacrifice and which is obligatory on all Muslims who must strive with their utmost to discharge the same responsibility according to their ability and capacity. Our Jamaat has been formed for this very purpose and mission. We have come to your town only to evaluate the work of our members and in search of new people for inviting them to this mission.

The aim of our ijtemas is not to advertise our work. The aim of these ijtemas is to gather them periodically and evaluate their work, find out their deficiencies and weaknesses and then try to remove them and then build a road map of work. One of the purpose of these ijtemas is also to acquaint the local people about our activities so that the people who wish to work for this Divine cause may be able to see our work, understand it and if their hearts are satisfied and convinced then they may support us.

Yesterday we were busy the whole day in our Jamaat and organizational activities. Today we have called you to inform you about our work. I shall not be able to say much because I am sick and in extreme pain. I have come to this hall only out of a sense of responsibility and because my presence was mandatory. I shall say whatever I have to in the evening session Insha'Allah. Now please listen to the annual report of the Jamaat through the General Secretary of Jamaat.

After this, the General Secretary presented the annual report of Jamaat, which is.written below.

THE PROCEEDINGS OF Jamaat-e-Islami
(1365-66 AH / 1946 – 47CE)

All praise to Allah the Lord of the Universe and peace and blessings be upon the Prophet and his Noble Companions!

Respected Ameer e Jamaat, dear friends, brothers and sisters!

I stand before you today to present the proceedings of Jamaat-e-Islami for the previous year. However, please note that apart from our members and sympathizers we have also invited some Muslims and non-Muslims who are not completely acquainted with our Jamaat. However, they desire to watch and understand us from close quarters. Many of these people have come to our ijtema today and hence it is important to present the invitation and objective of Jamaat-e-Islami in brief before presenting the proceedings of Jamaat. This will help our new audience to understand the activities of this ijtema and appreciate it in a better manner.

The Invitation of Jamaat-e-Islami and It's Objectives

The various tools of science and technology along with the modern means of transport and communication have brought various countries so close and joined them in such a way that it has ended the geographical and natural boundaries, which had divided different nations and people of various nationalities. Today it feels as if the whole world is one nation and the various parts, which we understand as different countries, are like provinces or states of this one single nation. The advanced or more

civilized nations have come so close to each other in a way that was not possible previously even for the most civilized nations to communicate and travel to the different towns and counties of their own provinces. This kind of close proximity between these countries still cannot be seen in most of the other parts of the under developed world. If required then the various communities and nations (of these advanced nations) gather together in such swift a manner as if people of a neighbourhood ('mohalla') are gathering together in front of their houses in the opposite lane.

This close proximity is the natural outcome of the advancement in civilization and knowledge. It should have resulted in greater love, understanding, tolerance, compassion and humanism between the various countries and nationalities. However, what we see is the exact opposite in that various countries and nationalities are tearing apart each other and are gearing up to eliminate each other in such a manner as if they are hungry beasts which were imprisoned by the iron bars and boundaries in various parts of a zoo and now that the barriers have been removed. Hence, they are attacking each other with animal ferocity.

In such a situation, all those who remain conscious and alert and are the true well-wishers of humanity should think on the reasons for such a phenomenon. What is the reason that the more a community or an individual is considered civilized and developed and even has a holy appearance the more you find that community or individual lacking in humanity and humanitarian values and becomes more dangerous and barbaric to his neighbouring communities and people than a wild beast.

Seeing their individual exploits, public programmes, internal and external policies makes you wonder if they are humans or wild and hungry tigers and lions, who have donned exquisite clothing and occupied various positions of power in culture and governance.

If you search for the root cause of this global problem and disease then you will clearly come to know that this is the result of the false ideologies and thoughts and the atheist philosophies, which are spreading from one end of the world to the other like plague. The politicians and those who head the education system of various nations have spread the germs of this plague in their communities and nations. The result is that all the nations of the West and the East are infected with a moral plague. The swellings of which sometimes appear in the form of community-worship, sometimes in the form of nationalism and sometimes as racial superiority and class struggle. The bacteria (of the moral plague) have managed to show their influence everywhere. Some communities and nations have perished and their decaying corpses are endangering the health of the 'ethics' or morality of the remaining. Some are languishing on their deathbeds waiting to die and calling their doctors, physicians and exorcists to seek their advice. However, the disease is eating away their body and soul. They have gathered such pathetic doctors that every attempt to cure is proving futile and counter-productive.

The contemporary thoughts, ideologies and philosophies of life have taught people to worship their community, race and nation. They did not have any other means of binding people socially. Hence, the people who belonged to the same race came together based on racial supremacy. Those who were of different ethnicities came

together based on nation worship while countries gathered based on patriotism. Thus, mutually antagonistic parties started appearing amongst different communities in various parts of the world.

Obviously once man was able to gain supremacy over distance and time, the various countries of the world could now be joined as if they were counties of a small province. The various ethnicities that resided in them started making armed groups on the basis of race, community and nationality and did not have any constructive programme to work together, while they did not have anything to keep them united other than community and national interests then it becomes imperative for them to keep quarrelling and fighting with each other. Because it is the natural necessity of "community-worship" and "nation worship" to support its own community or nation irrespective of it being right or wrong. Every individual of the community and the community as a whole applies all its strength to strengthen the community and nation and tries to stop all that is harmful to the community and nation even if it harms other communities and nations. If the only criterion for something to be permissible and for judging the Truth is to check if that thing is beneficial or harmful to his community and nation and it totally neglects and ignores the effect or impact on others.

Nowadays, it is generally acknowledged that the great trouble and disorder that has engulfed both the East and West have been created by the prevalent thoughts and ideologies. These have been derived from the philosophy of community-worship, nationalism, racism and atheism. So much so that the people and nations who sowed the evil seeds of these thoughts and philosophies and nurtured

them with their blood and tears thereby spreading them across the globe have now themselves become so helpless before its onslaught that their own thinkers and philosophers are not only lamenting community-worship and nationalism but are even cursing patriotism and are saying that these feelings and emotions might be good but having these noble feelings merely and exclusively only for your own country is not enough (to be successful in this world). Man needs to imbibe far more superior moral principles and develop his intellectual abilities even further. Looking at the terrible destruction caused by contemporary culture and civilization they now acknowledge that mere knowledge is not sufficient. They say that man has learnt about nature and the universe but has still not come to grips with the knowledge of humans and human behaviour with the help of which he will be able to understand and control the course humanity takes. Man needs the knowledge of rationalism and ways of spreading welfare and good will more than anything else.

Russia moved beyond nationalism and community-worship and laid the foundations of a global movement (of Communism) by uniting all the nations and workers of the world, but it could not continue in its intended original form for much long and soon it manifested itself as Russian nationalism. Had this (Communist) movement been hundred percent successful in its original form based on its founding principles, still it would have been completely against human nature and its fundamental requirements. It would have caused greater turmoil than nationalism and community-worship because after all this movement had also made its mission and had come up for the development and welfare of a particular class of people. Hence whatever little history we see of this

movement, it is more terrible and bloody than the history of nationalism and community-worship.

The question that now arises is nationalism, patriotism and socialism, which occupy the position of a religion or a way of life for the most advanced and developed countries and which they have accepted after rejecting thousands of years of experience and all the earlier political and collective systems of life , are not able to solve the problems of man and the conditions events and our experience stand testimony to that their way of life is no less corrupt and rebellious than the previous systems of tribal feudal royal aristocracy then what is the correct of doing things?

This is the biggest problem that is confronting us and is perplexing our sharpest minds. Sometimes schemes of unifying different countries and races are being proposed and sometimes a group of Common Wealth countries is being suggested. At some places attempts are being carried out to bring together different races and people of various ethnicities and at some places Asiatic conferences are taking place to hoodwink people by giving slogans of peace by creating an artificial union. However, the more we try to simplify the puzzle of establishing world peace, the more complicated it becomes.

Obviously the one and only way to establish world peace is:

1. We will have to rise above the multifarious and divisive political systems and political movements and try to establish a new world order.
2. We must try to remove from the minds of people of different races and diverse ethnic background that they are a single entity. It should be impressed upon them that we

all belong to a single family who have become strangers by living away from each other.

It requires no proof to suggest that just as it is important to establish world peace and a global political order it is imperative for the majority of the people living in those countries to submit themselves to this world order. It implies that until all the people or at least the vast majority of them submit themselves to the new political system of governance, a new world order shall remain elusive. Peace and stability can only be maintained if it is achieved and if people do not submit themselves before this new order then world peace also would not be achieved.

From this we realize that if we want world peace (nowadays it is not possible to have peace in a single nation with the rest in conflict) then we must look for a powerful Ruler that:

1. Has stable and endless power, which encompasses not only the entire world but has the right to rule all the nations and people of the world.
2. People of different nations and ethnicities should not feel inconvenience in bowing down before Him.
3. Who is free of all defects, deficiencies and weaknesses.
4. Who treats all mankind equally and the entire humanity reveres Him in the same manner.
5. Who Himself possesses such power and authority that even the most powerful nation and even all the countries together would not have the courage to challenge Him. He has the power to question the entire world in one stroke, to deliver justice to those who have been wronged and to punish all the criminals and none can escape His Reach.

6. Who understands the nature of people, their psychology, their feelings, their needs, their hidden and visible strengths and weaknesses. In fact He has complete knowledge about all the forces in the entire world and Whose vision encompasses the past, present and the future. He alone is in a position to frame laws for humanity that is beneficial and rewarding to all the nations and people of the world.
7. Who is able to listen, see and know all the things of this world and finally
8. Whose knowledge is of such a high order that no human can even remotely match its magnitude.

Keeping in mind these wonderful qualities of your required Sovereign and Ruler, when we look at various aspirants to this position, we realize that none of them possesses even a fraction of those qualities and traits. On the other hand it is true that no nation and no race and group will agree to obey any other ruler except the Ruler and Sovereign described with those above-mentioned qualities. The main reason being:-

Why would a man obey another man with the same flesh and bones, why would a nation follow another nation, why would a country submit itself before another country and why would one group surrender itself before the other?

Yes, it is possible and in fact such a thing is indeed happening that a nation and party may establish its supremacy over another nation and party, but this supremacy cannot continue forever and cannot last for a long period of time.

Now as we search the heavens and the earth for the Sovereign and Ruler with those required qualities Who is

called "*Ilahul Aalameen*" in Arabic, which means "Master of the Universe", then we observe His innumerable creations and we realize two things:

1) The Creator of this Universe has made an incredible arrangement for the fulfillment and satisfaction of all the needs and desires that He placed in man. If he has given man hunger and thirst, then he has spread His banquet all over the world for man to satisfy those needs. If he needs air to breathe then He has provided air to man in every corner of the world including the very peaks of mountains. If he has been endowed with the power of speech then He has placed countless topics of discussion and debate before man. If man has been bestowed with intelligence then he has been confronted with so many problems, issues and challenges that they would not end even if man keeps working on them until dooms-day. The summary being that wherever you glance, you realize that this universe and this world are perfect and flawless.

2) There is another thing, which is even more open and prominent than the previous – namely each part and particle of this universe is tied to a remarkable system of control that governs everything in this universe according to a fixed set of laws and regulations. Nobody has any right to deviate even the slightest from those rules and regulations. The sun, moon, earth, other celestial bodies, fire, water, air, natural resources, trees, animals, birth, death, health, respect and employment and all other resources that are working in man's own body and in this vast universe do not have their own free will but are under the complete control of some other entity and appear to follow the laws of someone else. In fact, for each one of them there seems to be a detailed and exhaustive methodology to existence, a predesigned objective for life

and an unchangeable bundle of rules and regulations. These laws, rules and regulations for all these living and non-living things on earth and in the universe has been termed as the "law of nature" by scientists who do not believe in God and which Islam has termed as "*Ayaat e Ilahi*" or the signs of God. Man can arrive at the truth of the universe with the help of these signs of God, the only condition is that he must be in search of the Truth just like the Prophet Ibrahim (peace be upon him).

When we look at life with the help of two things that have been described above, then we realize that whereas the Master of the Universe is present for both the universe as well as for the material life of man and His universal laws are present and working with full force and all facilities and amenities for man have been provided in this world, then as far as those aspects of human life in which man has a choice and free will namely his social, moral and political life – the Master must have surely provided some laws and regulations. Everyone from people to nations has the choice and freedom to frame their own laws and in fact they are doing so. But looking at the nature of this universe and the grand scheme of its Maker, then this thing seems very contradictory and against nature and different from the prevalent system of life that the Maker of this Universe who has taken care of every little material need of man would ignore his very acute requirement of guidance on how to lead his life. How can it be that He has mandated a complete way of life for bacteria to an elephant and conveniently ignored the most important aspect of human life by leaving man free to follow his own whims and fancies without giving man any rules and laws to lead his life? Human intellect, conscience, understanding, observation of the universe, all

the vast information base of the physical world and the entire scientific knowledge also goes against the thought that man has not been gifted with divine guidance by God to lead his life on the earth. There has to be a Global and Universal Ruler and Sovereign as well as a common and universal law for the political and social life of man just as it exists for the material life of man.

This is the stage which man can traverse if he looks at things in an independent and unbiased manner and with complete awareness and consciousness. Now if we look at history of man and the reality of this earth from the time in which man began his journey on the earth, then we realize that a group of people who were in hundreds of thousands and were the best amongst their peoples in terms of character, morals, intelligence and understanding. They were the most prominent ones in their society, who were equally reliable to both friend and foe and who remained unblemished and spotless to a fault inspite of attempts to malign them by their enemies. These noble souls did not belong to a particular race, geography or period but were found amongst all nations, all over the world and in all eras. However all of them would preach the same message in one tone to their nations, countries, classes and tribes and which was – whatever your intelligence, conscience, understanding of physical sciences demands is exactly correct and true. Just as there is a Global Controller or Master of the Universe who is managing your material world, in the same way there must be a Global Sovereign who is governing your social, moral and political life. He is the One who has created everything in this universe and His Power extends to each atom and molecule of the universe. You are dependent on Him for each need. He controls your life, your death, your

health, your progress, your rise and fall, your sustenance and everything in your life. He is the True Sovereign and Master of your world and it is incumbent on you to follow Him even in the aspects of life in which you exercise your own free will and that you obey Him in the same manner in which you along with the entire universe is obeying Him subconsciously and unwillingly and in an involuntary manner.

Now look at the Creator of this universe and the Global Sovereign in the light of the qualities and traits that you have described above.

That entity is self-established. His rule is permanent, eternal and all encompassing. Just as He has the right to govern and control everything on this earth and in space, in the same manner He has the right to rule and govern all mankind. That is because He has created us; we live on the earth created by Him, sustain ourselves from what He provided us, drink from his provisions and breathe of His bounty. We depend on Him for each need. All the parts of our body belong to Him and subject to His laws and regulations. We enjoy the benefits of our wonderful body only until as time He has determined it and are deprived thereof once He decides thereto.

Then He is free of all defects, devoid of all weaknesses, Sovereign to all mankind in equal measure, all of humanity readily bows down before Him in reverence and the measure of His power and authority can be estimated by the fact that He needs no support or help from anyone to govern this entire universe. He has the power to destroy entire nations and even the whole world in matter of moments. The point I am trying to make is that whatever visualization about the traits and qualities

one can make about a Global Ruler and Sovereign all those are present in Him.

After resolving this issue of a Single Global Ruler and Sovereign or "*Wahdat e Ilah*" when we reflect on the second biggest challenge to world peace namely "*Wahdat e Insaan*" or the unity of mankind, then we will realize that the struggle between various nations, ethnicities and groups and their attempts to achieve supremacy over the others is completely artificial and uncalled for. The differences in the nature of behaviour, in their habits and in the colour of their skin that are found between various nations and ethnicities have become the reason for segregation and conflict. However, if one reflects calmly then one would realize that similar differences can be found amongst people of the same nation and ethnicity and in fact children of the same family. If at all there can be some natural basis of similarity and difference between people of different nations and races then it can only be the similarity and difference in thoughts, beliefs and morality. This is the only basis on which a mother can have two sons of different nature and two men, one from the East and the other from the West can be similar. It is meaningless and a waste of time to make the difference in the colour of the skin or the language as a basis for struggle and conflict. By which lofty principle and ideal or by which logic can it be correct to say that a child that is born on this side of the river or mountain or border of a country or born with a certain skin-colour or speaking a particular language belongs to us and shall be conferred with all the rights and privileges and the child that is born on that side of the border with a particular skin-colour and speaking a different language does not belong to us and we have nothing to do with him. The fact is that when I

reflect on the various thoughts and ideologies that are prevalent today then I am amazed at how these thoughts and ideologies (of hate and discrimination) were born in the minds of people and how people accepted them and allowed them to be propagated? Even a person without high intelligence will understand that the differences between a black and white man, between a German and an Englishman, between an Indian and non-Indian are not the same as found when you compare a bullock and a horse or between a camel and goat – that they be declared as two different species. These black and white men, Germans and Englishmen, Indians and non-Indians are all made of the same flesh and bones, their bodies, intellect and abilities and strength of their arms is the same. Their feelings, their emotions, their psychology, their strengths and weaknesses are similar. There is not a single thing, which can qualify to prove that they belong to a different species. Thus all these things point towards and human logic also demands that these people belonging to different races having different skin-colour and speaking different languages belong to the same human family. When we analyze the situation with the arguments that we have put forth earlier then the concept of One Global Ruler and Sovereign taught to us by the extremely pious group of humans, comes to the fore again and declares in unison that it is the demand of logic and proof and it is an established truth all of mankind whether black or white, Arab or non-Arab are children of (the same human father) Adam (peace be upon him) and their division into different nations and tribes is for no reason other than the fact that they be recognized for the sake of introduction.

The pious group of people invited people of their community and nation towards two fundamental realities

of life namely "*Wahdat-e-Ilah*" (Unity of God) and "*Wahdat-e-Insaan*" (unity of mankind) and the call of Islam is towards these two fundamental truths. Islam is not a new religion, Quran is not a new book and neither has Prophet Muhammad (peace be upon him) given any new call. In fact it is the same invitation that was extended by all the previous pious souls (previous Prophets) before Prophet Muhammad's advent. The religion and the truth towards which all the earlier Prophets invited people, the same religion and truth are now known as 'Islam'. The authentic and final edition of the invitation towards the truth is known as 'Quran' and the final upholder of that truth and religion was none other than Prophet Muhammad (peace be upon him). All those who were appointed by Allah and guided people in their social and moral lives, whether they be from India, China, Europe, America, Iran or Arabia, presented the same way of life which Allah has preserved in the Quran and the noble life of the Prophet Muhammad (peace be upon him). This is the common legacy of the entire mankind and does not belong to a particular nation, country or group. Islam and Quran has addressed the entire humanity and invited them towards its fundamental teaching by addressing them in the following manner:

"O mankind, worship your Lord, who created you and those before you, that you may become righteous. [He] who made for you the earth a bed [spread out] and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know [that there is nothing similar to Him]. Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him

belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great. There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in evil and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing".

"O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer".

"O mankind, indeed We have created you from a male and a female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted".

The Quran tell us that the fundamental teachings of, whichever book revealed by Allah no matter when it was revealed and where it was revealed and whichever Prophet no matter whenever and wherever he arrived, were the same and those teachings were that man should lay the foundations of his private and public (collective) life on the basis of those (divine) teachings and remove all those elements from his social life which go against those teachings.

Jamaat-e-Islami has been established to implement the invitation and carry out the mission of these pious and

devout people (Prophets) and Jamaat presents this invitation and mission before the people irrespective of their race or nation in the manner in which this invitation was presented in the first instance by the noble Prophets. We are resolute and are determined to follow the invitation and principles according to the method expounded by those noble and pious souls (Prophets) by inviting all (to Islam) irrespective of their race, nationality and ethnicity. We request all and especially those, who are fed up and disturbed with the existing situation, who are troubled by the incidents taking place everyday, who are desirous of peace and stability in this world, who are tired of the contemporary way of life and want the return of an era in which truth, justice, trust and peace prevail, that they pay heed to our invitation by rising above racial, national and other divisions, try to understand our invitation and examine it with the same open-mindedness and impartiality in the same manner in which they look at other ideologies and movements. Today the world needs a collective way of life which fits (is amenable to) the entire world and makes all the nations and countries into one unit. The days in which different countries and nations had different systems of politics and governance are over. In the near future only that movement, invitation, ideology and school of thought shall prevail and survive which can unite the entire mankind and form a universal collective social system and as I have stated earlier this is not possible by other way except as propagated by the noble Prophets. Hence if the world is serious about solving all its problems, then it has no other recourse other than accepting this invitation. It is a different matter that it may do so after experiencing severe losses and a lot of

suffering because of its prejudice, stubbornness and obstinacy.

Our basic invitation is that if the world is serious about solving its problems permanently and on a global scale then it has no way other than accepting the leadership of the noble Prophets in its moral, collective and political life. We present this invitation before all the people irrespective of their country and community, but we especially present this mission before Muslims who claim the legacy of the noble Prophets and say that they are the upholders of their invitation and followers of their noble teachings. We present a few more things namely that if the Muslims really claim the legacy of the Prophets, upholders of their invitation and followers of the Prophet's teachings, and obviously they have to do so when they declare that they are Muslims, then they should introspect how far their personal, collective and political life, their morals and their character, their economics, their business and their entire domestic, national and international relations, are according to the teachings of Islam? If they believe that Islam is their religion then they should make Islam their religion (in practice). They should establish Islam in their individual lives as well as their collective (public) lives in their homes, their schools and colleges, in their literature and journalism, in their business and trade, in their associations and community institutions and in their overall national policy. They should bear witness both in word and deed that they firmly believe that the path shown by Islam is the only true way towards gaining eternal success.

We tell them that as Muslims the only and real mission of your lives is to establish Islam and bear witness to the truth. That must be the focus of all your

efforts and activities. Move away from all those things which are against Islam and which do not represent the noble teachings of Islam. Introspect your entire life, your words and deeds in the light of the teachings of Islam and expend your entire efforts to establish Islam in its entirety, you are able to correctly bear witness to the truth and invite the world towards Islam in such a manner that the people are convinced about the fact that Islam is the only true religion of God. And if you (Muslims) do not want to discharge this responsibility then for God's sake please do not take the name of Islam in your slogans and in your activities and give it a bad name and also please do not use Islam as a tool for intervention in your quarrels and squabbles, thereby creating doubts in the minds of people (about Islam). We tell our Muslim brothers openly that not following the tenets of Islam by remaining Muslim (only as a formality) and creating doubts in people and closing the door of Islam for people by misrepresenting Islam is a very serious crime which will not allow you to prosper in this world and shall cause great remorse to you on the Day of Judgment, You know the punishment that the Quran has described for such a crime. The Jews had adopted a similar attitude towards the religion of Allah. Their example is before your eyes. If another community does the same as they did then that community shall also have to face similar consequences.

Before describing the work of Jamaat in a detailed manner, I would like to present briefly the conditions which all of us had to endure last year. This is because we must know those conditions in order to understand the pace of our work.

General conditions in the country

It requires no proof to claim that this year was the worst ever for our country. There used to be fights between various communities and groups, riots would take place, but whatever we heard and saw this year was absolutely horrendous and unprecedented. Not only was every nook and corner of the country gripped in riots and violence but in some areas an entire community armed itself and was waged an all out war against its rival community (like a genocide). The police and law enforcement agencies also took part in this macabre dance of death and the most unfortunate part of this entire episode was that it took place at the instigation of the local government ministers and if not then at least they remain silent throughout this brutality (and became complicit in the crime).

These riots destroyed the peace and tranquillity in the entire country. Communal and provocative leaders and selfish journalists left no stone unturned to spread anger and calls for revenge. Poisonous and vitriolic speeches and writings inflamed the passions of an entire community and drove them to the point of insanity in fits of rage and anger. This communal fire spread across every home, neighbourhood, market and village. Thus when the plague of communal riots spread across the country even the upper and middle classes which play a decisive role in society also started drifting in the tide of civil war and the situation became so deplorable that in the entire India there remained very few people who looked at the situation in a humanitarian manner and wanted truth and justice to prevail. Most of the Hindus, Muslims and Sikhs were filled with communal rage and he is burning under the furnace of hatred and animosity against his enemy

community. He has been blinded by communal enmity that he is able to see the injustice and evils committed by his rival community but does not see the sordid deeds of his own community. He has a sharp tongue to criticize others but thinks that the attitude of his community leaders and political parties is above reproach. He thinks that the rival community is dipped in crime from head to toe but his own community is completely innocent and unblemished. And the worst part is that they are trampling upon the teachings of the very religion who they claim to follow.

Obviously there is a lot of anxiety and restlessness when the entire nation is gripped in communal violence and incidents of killings, lynching and savage butchery are taking place all around. The life and honour of everyone is in danger because of his own friend and neighbour, every community leader and newspaper editor is adding fuel to the fire of communal disharmony. Even the religious leadership instead of calling people towards piety, morality, peace and justice, have emerged as worshippers of racism, communalism and nationalism. And then the reins of governance are being transferred from an impious foreign nation, not bequeathed as a legacy, but because of a hard fought struggle for freedom and independence to people who are waging war against each other. You can imagine the level of anxiousness and mental anxiety of the people in such a situation.

Field of influence of Jamaat

Obviously, in such conditions, people are not in a mood to listen to anything that goes against the existing beliefs and ideologies and we have felt this very acutely in many of our areas of influence. But in general, we noticed

that the temperament of the common man is still unchanged and has not been spoiled. They by themselves do not like to create any mischief and neither do they want to kill anybody nor wish to cause harm to others. They are peaceful until as time their communal leadership and vitriolic newspaper editors instigate them and create communal rift and enmity with the neighbouring community. We have also observed that after the riots are over, then even if the ones who provoked the riots do or do not think, at least the common man definitely thinks (about the futility of all this bloodshed) . And if we present the principles and importance of peace, justice and piety, then all communities – Hindu, Sikh and Muslims all listen attentively in the same manner, reflect upon it and even promise to abide by those principles. This is the only reason that inspite of all these upheavals and commotion the invitation of Jamaat-e-Islami is spreading in all areas and provinces and is attracting a lot of people.

Situation within the country

Today we have managed to spread our message in all the regions in India with the exception of Orissa. In all these places we have gained the support of people in some or the other manner. With the exception of Orissa, Rajasthan and Balochistan, we have our local units (of Jamaat) or at least members (of Jamaat) working individually. Although we have not established any unit in Balochistan and neither do we have any member there but there are many people and groups who are working with us and their performance is no less than our established units. We hope that Insha-Allah we shall be able to establish the Jamaat there and we will be able to induct individual members and sympathizers into our fold. I have

received an application for membership (into Jamaat) from Assam, but it is our stated policy to induct people only after training them properly. Hence the person has been instructed to continue working as an "applicant rukn (member)".

In Chatral and in some places across the border of the North West Frontier Province, some independent tribes have been introduced to Jamaat and we have received an application for membership from each of the two places. Again we have instructed them to work as sympathizer for the moment.

We could have spread the field of influence of Jamaat to a very large area but were hampered by the anxiety in the minds of people due to the communal situation prevailing in the country. Besides postal services, railways and other modes of transport were negatively impacted because of which we faced a lot of difficulty in sending our literature from one place to another and this delay sometimes extended to several months. Till today, many big cities are unreachable as the rail bookings are closed and we are able to send a few books via post to some people. Inspite of all these difficulties we estimate that we have been able to reach more than a crore people as of today.

Situation outside the country

We have three recognized sympathizers in Arabia. Two of them have even visited Darul Islam. Besides this, a lot of our members and sympathizers went to the Hajj last year and they distributed our literature there to many people. However, we will not be able to expand our work until as time we are able to produce our literature in the Arabic language. Still there are many Indian Muslims in

the holy city of Mecca and if we succeed in influencing anyone of them then we would be able to start our work there even in Urdu.

Our literature kept going to Iran, Palestine and Iraq, but the demand for it came only from the Indians staying there. The people who have ordered our literature in Palestine and Iraq are very active sympathizers and the way in which they have worked there by sacrificing so much, it is a source of inspiration and emulation for the members of Jamaat.

Through the efforts and correspondence of Maulana Masood Alam, Manager Darul Arooba (the Arabic publication arm of Jamaat-e-Islami), many educational and religious institutions have become acquainted with Jamaat. We hope that with the start of publication of Arabic literature, the relations of Jamaat shall spread with the Arab world, Malaysia, Java and Sumatra.

In Mombasa and Nairobi (colonies of Kenya), Mazbooka (Northern Rhodesia now Zimbabwe), Rackmand (Natal – South Africa), Standerton and Johannesburg (Transvaal) and Belneer (Nyasaland) – these seven places we have formal sympathizers and people who are subscribers of our magazines and books. In fact in Mombasa we have a sympathizer who is the "Khateeb" (one who delivers the Friday sermon) of a mosque and who has started our work there in an organized manner.

We also have two people who are our sympathizers and subscribe our literature in Port Louis, which is the capital of the island state of Mauritius.

In England we have people who purchase our literature in places such as Manchester, London, Leeds and Bletchley Bucks. We have one member and three

sympathizers in Manchester who have organized themselves as a unit. We have two sympathizers in London and one each in Leeds and Bletchley Bucks. They are all students from India who have gone there for higher studies. They are trying to spread our message there to the extent it is possible for them to do so.

One of our sympathizers has also reached America for higher studies. He is staying in California and is ordering our literature there. The onus of spreading our work there completely lies on our literature in English, which is very less as of now. If we succeed in starting our publications in English then this work (in the US and UK) will pick up pace.

On the Eastern front, many people are ordering our literature from Rangoon (Burma) and we have come to know that many educated people are responding to our invitation as many local booksellers have now started ordering our books. Our voice is also reaching Batavia (Brunei) and Malacca (Malaysia). But all this propagation is taking place in the Indians who are staying in those foreign countries. The spread of our invitation to people of other countries depends on the publication of our literature into the Arabic and English language.

Non-Muslim brothers

We were unable to do any significant work amongst non-Muslims this year, which is worth mentioning. The main reason of which was the communal strife between Hindus, Muslims and Sikhs. The enmity between these communities has increased so much that not only do they hate each other but have even started hating their culture, their civilization, their thoughts and ideologies and even their beliefs. Because of this conflict our Hindu and Sikh

brothers have moved away so much away from Islam and its noble teachings that we have been informed that at some places not only have they given slogans against the Muslim League and its political demands but also used some derogatory words against Islam and its "kalima" (I believe in Allah and Muhammad (peace be upon him) is His Messenger). You can understand their level of hatred by the fact that when Gandhiji wanted to recite the Quran in a mandir, he was hooted out of the mandir and passions were inflamed so much that the police had to be called to intervene.

But inspite of all this, as we have repeatedly stated, we stick to our point of view that basically the enmity of our non-Muslim brothers is not with Islam and its teachings but they oppose Muslims (as a rival community) and their political demands. They have never been exposed to the noble teachings of Islam, then how is it possible that they form a right or wrong opinion about Islam? Their animosity against Islam is for the sole reason that it is the religion of the community, which is their political rival. But if Islam and Quran are presented to them in its original form then we hope that our common non-Muslim brethren will not express any reservation against it. In fact even in such adverse circumstances whenever we have presented the message of Islam and the noble teachings of Prophet Muhammad (peace be upon him) before non-Muslims, we saw that they were totally amazed and shocked and even the most hardcore opponent of Muslims said that: "If we are convinced that these are truly the teachings of Islam and that you promise to abide by them, then we support you whole-heartedly and shall consider it to be a privilege to follow you". But woe unto Muslim nationalism and our Muslim leadership

who lead these un-Islamic movements because, they closed the doors of Islam for our non-Muslim brethren.

You will be happy to know that in those places where both Muslims and non-Muslims suffered huge loss of life and property, our members came out unscathed to a large extent by the Grace of Allah. This happened inspite of the fact that they did not hide in their homes but were out on the field preaching morality and calling people towards truth and justice. At many a place they even succeeded to prevent riots and in one instance a non-Muslim even praised the (efforts of) Jamaat in a public gathering. He said that: "Wherever Jamaat-e-Islami is influential, in those areas no riot can take place". In one place where Muslims inflicted huge losses to non-Muslims, a non-Muslim protected the book-house of Jamaat from a furious mob because he had read our literature and was aware of our teachings. From all the above you may have realized that our work amongst non-Muslims has considerably slowed down but has not stopped. And whatever little work we are doing is in the correct manner. Of course if Muslims start representing Islam correctly then the situation can still be salvaged and it can change. We pray earnestly that Muslims come back to the path which Allah and His Messenger showed them.

We hope that Insha'Allah (God willing) next year we will be able to call our non-Muslim brethren to our way and our invitation with greater ease and success. We are translating our literature into Hindi. Many books have already been translated, but their publication has been delayed because of the riots. We hope that with the blessings of Allah we would be able to start publishing them soon.

Our women wing

This year our work has expanded considerably amongst women. We could rely only on one or two of our sister members till the year before last. That was because we were not confident that they would be in a position to continue discharging the responsibilities of bringing about "Iman" and Islam, if God forbid their male family members leave Jamaat and started opposing them or create obstacles in their way. But today we have around eight to ten such sisters who will remain steadfast for the sake of Allah and His Messenger and shall sever all relations if God forbid their family members try to move them away from the straight path. A sister who has recently joined Jamaat said that she was trying to prepare herself for joining Jamaat but she felt that she still did not have the strength to persevere if there were any difficulties or obstacles in her path. Finally she has now evaluated herself and has concluded that even if she is opposed by her husband and children, she is prepared to leave them for the sake of Allah and His Messenger. We pray to Allah that He grant strength to all our sisters and to us for persevering on this path with grit and determination.

This time again I would like to present the summary of the monthly report of one of our sisters for the sake of informing and to motivate and accentuate the faith of our sisters (working in women's wing of Jamaat) and other members. I want you to know how a weak and ailing woman can participate in the work of "*Iqamat e Deen*" (establishing religion) and the propagation of Islam, with sheer will power. She writes –

"I am undergoing a lot of hardship since the last month and a half. Maybe the surrounding atmosphere (of

resistance and opposition) has affected my health negatively and I have been more sick than usual. I could not do much work for Jamaat but I am writing down whatever I could do coincidently –

The sisters of my neighbour (Lady STE) have been learning the Quran from me. I teach Persian to my sister-in-law along with a few Islamic books in Urdu. Besides this one of the sons of my neighbour learns English from me. He was weak in this subject and his mother had requested me to help out. I thought it to be my good fortune to be able to help my neighbour as part of delivering the rights of neighbours. Seeing this, her entire house is now attracted towards the religion of Truth. Although their previous condition was that they were not even offering prayer and fasting. They did not teach the boy how to pray (*Salat*), although he is almost eleven twelve years. When his sisters and mother visited me for the first time, I did not imagine that they were Muslims and I was not sure as to which religion they belonged or what were their thoughts and way of life. The boy's uncle in whose house he stays became a Christian and remained so for eight years before finally coming back to Islam but only as a traditional Muslim who is Muslim only because coincidently he was born in a Muslim-family. I came to know from his wife that he is very fond of reading and is always engrossed in books. I asked her: "Does he go through some Islamic books"? She replied: "I don't know what all he reads". Then I showed her the book *'Tanqeeehat'* (Islamic Perspectives) and checked if they have that book or not. When I came to know that they do not have it, I gave them the book *'Tanqeehat'* along with a pamphlet saying that if your husband is fond of reading, let him read this book too. She went to her husband and

gave it to him who remarked: "Oh! I remember this kind of books well. These are the kind of books.....which are so destructive and I kept away from them after a lot of pleading". Thank God, this very person is now asking for books through his nephew and is being influenced by them. I am very happy to note that all the members of their family except children are fasting and are offering prayers too since a few days. They asked for the address of our bookstall in order to procure books.

Lady STE asked for more books after completing "*Risale Deeniyat*" (Towards Understanding Islam) and "*Khutbaat*" (Let us be Muslims). So I gave her the book '*Purdah*' (Purdah and the Status of Woman in Islam). She said I am very much interested in reading but I find the words too difficult to understand. I wrote down the meaning of certain difficult words and continue reading. I told her that if she does not understand the book completely, I am ready to write the meaning of the entire book. Now she has completed reading the book 'Purdah' and is influenced by it to a large extent. She gave 'Purdah' to one of her friends (who worked as a teacher previously) who also read it and liked it immensely. By the Grace of God, these two three books have been instrumental in changing the entire atmosphere in their house. Earlier one of their sisters who had done her matriculation was desirous of a job in the railways. Now she has dropped the idea and has started reading the Quran instead.

Two of my Hindu neighbours have also been influenced by me, but this was not accomplished in a month but after four five months of continuous attention and pampering. Only now has their animosity (towards Muslims and Islam) reduced. One was living far away and the other nearby. In fact she was living in the other part of

our building. She was influenced more than the other. Sometimes I used to help her children in studies. I expected that they would listen to some of our Islamic literature and her husband would read our literature. But he was transferred to another city and they are leaving tomorrow. The first neighbour herself is quite educated and is a lady doctor in the Railways Hospital. She said that you please read out the Urdu literature to me.

After some efforts I was able to send the book *'Khutbaat'* and some pamphlets to the local Friday mosque. The *'Khateeb'* (one giving the Friday sermon in the mosque) was unaware of these books. He assured that he would give one sermon each (from *'Khutbaat'*) in the month of Ramadan.

My old neighbour is reading every newspaper, magazine and book regularly. Her brother and sister-in-law too do the same. I read aloud 'Tafheemul Quran' to my mother. However I personally could not do anything beyond glancing through Volume 3 of 'Siyasi Kashmakash' and Volume 4 of 'Seerat un Nabee'. I could not serve my mother or anyone else because of my ill health. In fact I was the one who was taking service at their hands. May Allah forgive my faults. Very often I am not able to do the regular household chores properly. I keep wasting my energy. May Allah grant me the required balance in life"!

I pray to Allah that He grants good health to this sister and give her the courage and opportunity to serve His religion.

At the same time I wish to advise the wives and other womenfolk in the homes of our members and sympathizers. They must realize that they have a greater responsibility as compared to the common women. They

are responsible to a greater extent because they are in a situation where it is relatively easy for them to access and understand Islam in its correct form. It is their responsibility to support their brothers, their fathers and their husbands in the struggle to establish Islam. If they cannot contribute, much the minimum they can do is to fulfill all the domestic responsibilities so that their men do not have to worry about these things and would be able to focus and devote their time towards the path of Allah.

The common Muslims, their leaders and Ulama (religious scholars)

As far as the common Muslims, their leaders and religious scholars (Ulama) being influenced by Jamaat-e-Islami is concerned then irrespective of whether one acknowledges it or not, the reality is and the facts too attest the fact that they have been influenced by Jamaat to a large degree. That influence is not reflected yet in their thoughts and deeds and will probably not be reflected for a long time until as time they see the outcome of their political efforts and are then forced to think about their future course of action. But one is happy to see that on the one hand they curse the Jamaat-e-Islami that it is not following their nationalist agenda and on the other hand, even their nationalist leaders have started saying that: "In Islam no one has the right to complete sovereignty. Sovereignty belongs only to Allah. He only is the Ruler and the Lawgiver. Man can only be God's vicegerent (*Khalifa*) and implement His Divine laws". On the one hand where we have Ulama who justify the nationalist movements, Allah has created from these very Ulama a few who although intellectually have started giving slogans of "Inil Hukmu Illa Lillah" (No one has the right

to rule except Allah) and "Lahul Khalqu Wa Lahul Amr" (Allah created us and so only He has the right to command us). Although these respected Ulama are the very ones who when a virtuous soul decided to join Jamaat-e-Islami for the sake of establishing the religion of truth (*Iqamat e Deen*) after giving up everything in life, tried to mislead and instigate him (against Jamaat) and when he did not stop then they would pray and say the following: "O Allah! Make him turn away from Jamaat-e-Islami and make him return back to our fold".

As far as we are concerned, we estimate that around fifty thousand people have been influenced by Jamaat.

A special kind of influence which Jamaat-e-Islami has accomplished over the common Muslims and their movements is that no matter in which direction they are moving and no matter which kind of nationalist struggle they are waging – they say that they are fighting for establishing an Islamic government and we firmly believe that the majority amongst them are saying so and doing so innocently; mainly because of a lack of awareness of Islam and its requirements and demands. We are putting efforts to make them to realize the contradiction between what they profess and what they practice.

Applications received for joining Jamaat-e-Islami

As I have stated earlier despite all the riots, tumult and commotion in the country our numerical strength and our invitation amongst people has been increasing by the day. This year from April 1946 until March 1947 Markaz has received 277 applications (for membership of Jamaat-e-Islami) which have been approved by their respective local and state units. Approximately similar number of applications has also been received and is awaiting

approval of their respective local and state units. Last year the number of applications for membership was only 224. That means that this year more than two and a half times more people have moved towards Jamaat. Things that are inhibiting people from joining Jamaat are the pre-conditions that have been set for gaining membership and the requirement for a very high moral standard. Although the conditions and the (moral) standard that we have set is the lowest that could have been derived from the Quran and the Sunnah. And if someone wants a standard lower than this then he should himself search for what such position entails as described in the Quran and the Sunnah. What we expect and demand of our members and those who have applied for membership is that, what work we assign to them is exactly as what is expected by Islam. Neither is there any addition in it nor has anything been reduced. We present Islam without any addition and diminution and tell people to accept this religion with complete understanding and consciousness. Understand the duties and responsibilities imposed by Islam and then implement them (in your lives). Try to get rid of all those things in your thoughts, words and deeds that go against the injunctions and the spirit of Islam. Try to bear witness to the truth (Islam) in all aspects of your life. These are the only conditions for entry into our Jamaat and no other. We do not charge any fees nor demand any charity for granting membership.

Amongst these 277 applications, 135 have been granted membership and the remaining has been given necessary instructions and guidance individually on what they need to do further. As and when we are satisfied about them, they will be given membership. The table below gives information about state-wise distribution of

the number of applications versus the number of approvals for membership of Jamaat.

Province / State	Applicant members	Approvals
Punjab	104	47
U.P.	65	36
Hyderabad (Deccan)	20	9
North West Frontier Province	19	14
Central India	13	3
Rajputana	11	6
Balochistan	10	0
Madras	8	3
Bihar	7	5
Delhi	7	6
Sindh	5	3
Bombay (Mumbai)	4	1
Bengal	3	2
Assam	1	0
Mysore	0	0
TOTAL	277	135

Removal from Jamaat

This year we have almost completely cleared our Jamaat of all weak and unacceptably low-performing members. 85 members were removed from the Jamaat (this year) and three members – Maulana Abdul Qadir Sahab (N.W. Frontier Province), Sayyad Abul Irfan Abdul Quddus Sahab (Mysore) and Janab Fakhruddin Sahab (Kanpur) – expired. May Allah forgive their sins and grant them Mercy.

They were removed for various reasons. 44 people were removed in the state of Bahawalpur. They were already members of 'Anjuman Ishatul Quran wa Sunnah'. Although the Anjuman had only informal links with the Jamaat, we used to consider their members as our own. This year Ameer e Jamaat decided to write to the 'Anjuman Ishatul Quran wa Sunnah' that if wanted to continue working with Jamaat-e-Islami then they should become formal members of Jamaat and work with Jamaat with complete participation (becoming part of its mainstream). Thus the members of 'Anjuman Ishatul Quran wa Sunnah' were evaluated according to the criteria set for granting membership to Jamaat-e-Islami and in this way 44 amongst them had to be removed (for failing to meet the standard of entry into Jamaat). Now all of them are sympathizers of Jamaat and its applicant members.

31 members had to be removed from Jamaat because they were not taking any interest in the activities of Jamaat. Two members were removed because they did not follow Jamaat's policy regarding nationalist (freedom) struggle and had taken part in elections. One name was appearing in the list of members of Jamaat but in reality he was not a member. Therefore his name too was removed. Some moral weaknesses were noticed in two members and so they were told to remain outside Jamaat and try to remove their moral weakness. They were told to clear their names by exhibiting good morals and being honest in financial transactions.

Only 5 of the 85 members left the Jamaat voluntarily. They left for the following reasons:

The father of one of these members who is Masha Allah a religious scholar and "*nazim*" (manager) of

a Madrassa too, was a firm opponent of Jamaat and he was so opposed to Jamaat that once he snatched the literature of Jamaat and burnt it. For years together our member tolerated this opposition and harshness but finally he wilted under his pressure and wrote to us that his name should be removed from the list of members of Jamaat.

Another member was caught in some business related problems and he requested his name to be removed from the list of members of Jamaat because he was giving a bad name to Jamaat as a result of his business dealings.

Two members were removed because their domestic problems were becoming obstacles in the way of Jamaat did not allow them to work.

Of all these gentlemen only one left Jamaat saying he no longer agreed with the ideology of Jamaat. Neither did he spell out the difference with Jamaat nor did he mention any other reason for leaving Jamaat.

The members of Jamaat and the number of local units

At the end of last year the total number of members of Jamaat was 486. That number has now increased by 135. Eighty-five were removed and 3 expired. Thus the current strength of Jamaat members is 533. Whatever we expect of our members and whatever kind of work we want them to do, they are more or less all doing that work. Interest in Jamaat work and carrying out the work earnestly and with vigor has definitely reduced but by the Grace of Allah almost all the members are according to the standard that has been set for membership in the constitution of Jamaat. However, the members must realize that their responsibilities are also increasing fast along with the fast-paced changes in our country and in this world. And the speed with which the world is moving towards doom and

destruction, the members of Jamaat shall have to increase the pace of implementing their programmes.

The members and local unit information is as follows

State / Province	Total members	Units of Jamaat	Individual members
Punjab	264	36	68
U.P	95	17	13
Hyderabad (Deccan) & Berar	39	4	5
Madras (Chennai)	35	5	5
Frontier	23	6	5
Delhi	17	1	0
Sindh	11	2	2
Bombay (Mumbai)	11	2	3
Bihar	10	2	2
Bengal	8	1	1
Rajputana	8	1	4
Central India	7	2	1
Mysore Province	4	2	0
England	1	0	1
TOTAL	**533**	**81**	**110**

Last year the number of units of Jamaat was 75. So this year there has been an addition of 17 units.

They are:-

Patna, Jhansi, Faizabad, Pratapgadh, Gonda, Malihabad, Rampur, Saraimeer, Ghazipur, Kalyan, Tonk (Rajasthan), Peshawar Cantt, Nowshera (Zilla Peshawar), Padang (Zilla Peshawar), Gaju Dairy (Zilla Peshawar), Dariya Khan Mari (Zilla Nawab Shah Sindh).

The below units were discontinued:

1) Phagwara – Province of Kapurthala

2) Jaja – Zilla Hoshiarpur
3) Inayatpur – Zilla Multan and three units in Bahawalpur.

These 5 units were discontinued because their members shifted to other units:

1) Karwar – Zilla Rawalpindi
2) Kaithal – Zilla Karnal
3) Hissar city
4) Bhawanipur - Province of Kapurthala
4) Junagadh

Thus, there was an overall increase of six units of Jamaat.

The "*Nizaam*" (system) of Jamaat

Till year before last, all the members and units of Jamaat had direct contact with Markaz (Centre) in organizational matters. Only in the province of N.W. Frontier and the state of Bihar – there were informal *Qayyims* (Secretaries). After the all India ijtema last year the units of Jamaat were divided into 20 Zones and for each Zone we appointed an individual Qayyim (Secretary or Zonal in charge). He would administer and look after his Zone and also maintain the required discipline and keep updating Markaz about the work in his Zone and the general situation there.

The distribution of the Zones is as follows:

(1) North West Frontier Province – single Zone
(2) The state of Punjab is divided into 7 Zones:
    (i) Rawalpindi Commissionery
    (ii) Lahore Commissionery
    (iii) Jalandhar Commissionery
    (iv) Multan Commissionery
    (v) Ambala Commissionery
    (vi) State of Bahawalpur

(vii) State of Jammu and Kashmir

(3) The whole city of Delhi – single Zone

(4) Uttar Pradesh (U.P.) has been divided into 3 zones:

(i) North-East UP

(ii) South-West UP

(iii) Awadh

(5) State of Bihar – single Zone

(6) State of Bengal – single Zone

(7) Province of Rajputana and Central India with Berar – single Zone

(8) Sindh Province - single Zone

(9) Bombay - single Zone

(10) Madras - single Zone

(11) State of Hyderabad - single Zone

(12) Mysore Province - single Zone

All the Zones are functioning properly but work has spread so much in UP that even three Zones are proving to be insufficient. Hence after this ijtema UP shall be divided Insha'Allah into five Zones. The Zone of Rajputana, Central India and Berar has also expanded a lot and we are thinking seriously about making the necessary changes in them.

Zones according to the level of work

Last year we divided the members and close sympathizers of Jamaat into 24 departments according to their special capabilities and talents. We did so in order to enable each individual to contribute towards serving the objectives of Jamaat according to his / her special talent, interest and capability. In this way we were able to supply human resources required for the fast expanding work of Jamaat. Work has begun as in the initial state in all departments except 1) Political affairs 2) Producing

Literature for the common man 3) English literature 4) Book publication other than those prescribed by syllabus. We have started corresponding with the heads of department and had meetings with them in an effort to lay the foundations of their respective department. Most of the departments have been established and we hope to complete the formation of the remaining departments by the end of next year and they shall also be ready to start their work. The pace of work in various departments remained unsatisfactory. One of the main reasons for it was the deteriorating situation in the country, the overall unrest and disturbance and also the fact that for most of the year Ameer e Jamaat remained acutely sick and unwell. He had to undergo an operation also and hence could not pay much attention to these departments. The plan of some of our departments remained with us for months together but we were unable to take any decision regarding them.

Establishment of a training centre in Markaz

Last year on the occasion of ijtema of Allahbad it was decided that for training the members of Jamaat a training centre should be established in Markaz, in which the members of Jamaat would receive training for 15 to 30 days so that they come to know how to carry out the work of Jamaat under different conditions. Efforts should be made to clear their minds of all doubts and misunderstandings and help them become focused and charged about their work. They should be made to study literature in such a sequence that the concept of every aspect of life should become clear to them and not only should they themselves be satisfied about their invitation

and reality but they should be able to satisfy others too according to their abilities and capacity.

A training centre at Darul Islam was thus inaugurated in July 1946 according to this plan. 15 to 20 members were being called for 15 days training each month. In January 1947 we opened a camp in Patna for helping the victims (of communal riots). The training camp was therefore shifted from Darul Islam to Patna. This was done so that the people who were being called for training should also be taught how to administer relief work and in this manner they get an opportunity to become trained in all three ways namely morally, mentally and in terms of practical work.

Now we are trying to delegate the work of the camp to the members of Patna and shift the training centre back to Markaz. As the special situation in which the training centre was shifted to Patna, have now started appearing in almost all the states of India. Hence the responsibility of Markaz is almost similar for all the states. Hence for rendering relief work we feel that the most appropriate way is for the local members to come forward and take control of the work there. We do not have so many volunteers that they can be sent to different places for doing relief work.

The publication of Jamaat literature from Markazi Maktaba

Till date we were able to expand our work and our finance department could become strong mainly because of the (sale of books) Markazi Maktaba. The Maktaba has still not been able to come out of the difficulties it had to undergo during the (Second World) war. The situation in terms of availability of paper continues to remain the

same. This year too like previous years there was not a single day in which all our books and for that matter even most of our books could be available ex-stock. We had hopes of getting some paper from Hyderabad (Deccan) and we thought at least once we would be able to print all the titles (of our books) in one shot. However we were unable to do so as we could not manage to get the required paper. The paper that is allocated to us according to the (license) permit, is very much less than our requirement and that too we are able to obtain after waiting for months. This year we were able to get paper through our permit after eight long months!

We come to know through the annual report of the Maktaba and through its financial statement that this year Rs 38,382 - 15 annas and 6 paisa worth literature was sold all over the world. Details of which are as follows:

State / province wise list of books sold last year in India

State / Province	Rupees	Anna	Paisa
Punjab	3683	9	6
U.P	7416	1	6
Hyderabad state	2889	8	6
Bihar	2586	14	0
Bombay province	2287	2	0
Delhi province	1743	11	0
Sindh province	1284	5	0
Frontier	1271	0	0
Central India	1090	0	0
Bengal	1013	5	0
Madras Province	894	15	6
C.P	776	4	0
Balochistan	484	2	0

Mysore Province	167	11	0
Assam	36	7	0
Orissa	31	12	0
TOTAL	**37648**	**6**	**0**

Country wise list of books sold last year abroad

Country	Rupees	Anna
Iraq	168	8
Africa	157	4
England	112	6
Mauritius	69	11
Burma	57	7
Chatral	39	6
Afghanistan	27	1
Palestine	26	2
America	24	14
Malaysia	20	7
Nepal	4	0
Sri Lanka	3	0
Others	24	7
TOTAL	**734**	**9**

TOTAL of India and Foreign Sale of Books from Markazi Maktaba

	Rs	Anna	Paisa
INDIA SALE	37648	6	6
FOREIGN SALE	734	9	0
TOTAL	**38382**	**15**	**6**

Of the 40 (book) titles that we have around 23 titles are in stock. Of the remaining 17, seven are in the press,

six books are being composed, and four are yet to be arranged for.

Publication of Jamaat literature in other languages other than Urdu

Only Urdu and English books are published by Markazi Maktaba. The translation work into other languages and their publication is going on in other parts of the country; details of which are as follows:

(1) Arabic

As we have said earlier that we had established an institution by the name of "Darul Arooba" in the city of Jalandhar for translating our literature from Urdu to Arabic and also for writing and editing fresh books in the Arabic language. Maulana Masood Alam Sahab Nadwi is in charge for this project. The summary of whatever has been produced by this department is as follows:

1. 'Tajdeed Ahya e Deen' (A Short History of the Revivalist Movement in Islam), 'Islam aur Jahiliyat' (Islam and Ignorance), 'Siyasi Kashmakash' (Political Struggle) - index of all three volumes has been prepared.
2. 'Jadeed Arabi Mustalhat' (Modern Arabic Phrases and Technical Terms) has also been researched to a large extent.
3. We have managed to establish relations with a lot of magazines and newspapers of Egypt, Syria, Damascus and Iraq.
4. Till date the translation of the following books:- 'Deen e Haq' (The Religion of Truth), 'Islami Hukumat Kis Tarah Qayam Hoti Hai' (The Process of Islamic Revolution) and 'Quran ki chaar buniyaadi Istelahein' (Four Basic Quranic Terms) have been completed. The

translation of 'Tajdeed o Ahya e Deen' (A Short History of the Revivalist Movement in Islam) is going on. 'Nazarya e Siyasi' (Political Theory of Islam) is currently in the press and Insha'Allah very soon it will be ready for publication. 'Islami Hukumat....' (The Process of Islamic Revolution) is being revised and the revision of the remaining two translations is also pending.

5. The magazine 'Al Huda' that is suggested to be published by 'Darul Arooba' is almost ready as far as we are concerned. The delay is only because of the issue of 'Declaration'. If these extraordinary restrictions are removed then we will immediately start its publication.

(2) Turkish

Janab Azam Hashmi Sahib 'Muhajir Turkistani' (who migrated from Turkistan) has been staying in Darul Islam and is working full-time for translating Jamaat literature into Turkish. Till date 'Risalaye Deeniyat' (Towards Understanding Islam), 'Khutbaat' (Let us be Muslims), 'Tanqeehaat' (Perspectives), Tafheemaat' (Insights into Islamic Thought) and 'Purdah' (Purdah and the Status of Woman in Islam). 'Risalaye Deeniyat' (Towards Understanding Islam) and 'Khutbaat' (Let us be Muslims) are also being revised. Nevertheless, as far as its printing is concerned, as the facility of printing in Turkish is not available in India, this work could not be completed. Now we are trying to start the process of printing as soon as possible.

We had called a conference at Markaz of Turkish migrants (to India) in March 1947 who are aware of Jamaat-e-Islami in order to establish and strengthen the Turkish department. However, because of the riots taking place in Punjab, only three people could reach Markaz.

However, with their help a plan was made to reach out to all those Turkish-speaking countries (in Central Asia) with the help of these Turkish migrants who are present in India.

(3) English

In English literature 'Risalaye Deeniyat' (Towards Understanding Islam) was revised and then published. Besides this two books of Maulana Mazharuddin Siddiqi 'Islam Kya Hai' (What is Islam?) and 'Ilhad ke baad Kya' (What next after Atheism?) were published. The following books - 'Insaan ka Mashi Mas'la aur uska Islami Hal' (The Economic Problem of Man and its Islamic Solution), 'Kya Hindustan ki Najaat Nationalism Mein Hai' (Islam and Nationalism), 'Nazarya e Siyasi' (Political Theory of Islam) and 'Islami Hukumat Kis Tarah Qayam Hoti Hai' (The Process of Islamic Revolution) have been sent to the press. 'Islam ka Akhlaqi Nuqtae Nazar' (The Ethical Viewpoint of Islam) and 'Zindagi Baad Maut' (Life After Death) have been translated and are being revised. 'Haqiqate Jihad' (Reality of Jihad), 'Risalat Par Iman Lana Kyon Zaruri Hai' (Prophethood in Islam) and 'Nabuwate Muhammadi ka Aqli Saboot' (Vitals of Faith) are currently in the process of being translated.

Till date all, the work of English translation was being done by our members and sympathizers free of charge and we have not been able to find a person who will work for this full time. Now we will try to ensure the services of at least one of our Jamaat volunteers towards this cause (of English translation) so that work may begin in this direction in earnest.

(4) Sindhi

Complete 'Khutbaat' (Let Us Be Muslim) has been published in 8 parts. 'Risalaye Deeniyat' (Towards Understanding Islam) is under printing. 'Islami Ibadat par ek Tehqiqi Nazar' (A Research on Islamic worship) and 'Quran Fehmi ke bunyaadi Usool' (The Basic Principles of Understanding the Quran) have been translated. 'Islam aur Jahiliyat' (Islam and Ignorance) and 'Salamti Ka Raasta' (The Road towards Peace and Salvation) are currently under translation. Till date the pace of work is quite slow but now the 'Sindhi Darul Ishaat' (Sindhi House of Publication) has been formally established and they have managed to get a press on rent. With this we are hopeful that the pace of work will increase fast in the coming years.

Efforts are being made continuously to start a magazine in the Sindhi language.

(5) Gujarati

From 'Khutbaat' (Let Us Be Muslim), the first nine have been published as one volume. This year only 'Salamti Ka Raasta' (The Road towards Peace and Salvation) has been published. This slow pace of work is because of the lack of Jamaat volunteers and that there were continuous riots in Bombay (province). Now Ameer e Jamaat has indicated during his tour of Mumbai that they should now establish a 'Gujarati Darul Ishaat' (Gujarati Publishing House) and should try to employ some people on salary and on permanent basis for this work.

(6) Hindi

By the Grace of God, this year we have almost succeeded in establishing the Department of Hindi translation, which will be working under Hafiz Imamuddin Sahab Ramnagri. Some other people too have been trained to work with him.

Till date the translation of 'Deen e Haq' (The Religion of Truth), 'Salamati ka Raasta' (The Road towards Peace and Salvation), 'Sarwar e Alam', 'Quran aur Paighambar', and 'Nabuwate Muhammadi ka Aqli Saboot' has been completed. 'Risalaye Deeniyat' (Towards Understanding Islam), 'Islam aur Jahiliyat' (Islam and Ignorance), 'Islam Mein Ibadat ka Tasavvur' and 'Aql Ka Faisla' (First chapter of Tafheemaat' (Insights into Islamic Thought) has also been translated and revision is going on.

Hafiz Sahab was negotiating with a Hindi press for its publication. All of a sudden riots took place in Benaras (Varanasi). This slowed down the work otherwise we were hoping that 'Deen e Haq' (The Religion of Truth), 'Salamati ka Raasta'(The Road towards Peace and Salvation), and 'Nabuwate Muhammadi ka Aqli Saboot' could have been completed and ready before this ijtema started.

We are also making efforts to start a Hindi newspaper but as of now there are no visible signs of any progress on that front.

(7) Bengali

In the Bengali language 'Khutbaat' (Let Us Be Muslims), 'Risalaye Deeniyat' (Towards Understanding Islam) and 'Salamti ka Raasta' (The Road towards Peace and Salvation) has been translated. Of these the first 2

chapters of 'Risalaye Deeniyat' (Towards Understanding Islam) and 'Salamti ka Raasta' (The Road towards Peace and Salvation) have been published. Risalaye Deeniyat' (Towards Understanding Islam) is ready to be sent to the press, however the Bengali translation of Khutbaat' (Let Us Be Muslim) was not liked by the Bengali Translation Committee and hence it will be reviewed. All the work of translation into Bengali has stopped since the last eight or nine months because of communal riots in Bihar and Bengal. All the local volunteers of Jamaat are involved in the relief work of Jamaat for the victims of communal riots, their relief and rehabilitation.

If the conditions improve then we also have a person in mind who can run a magazine in Bengali and he himself is also quite restless to start that magazine.

(8) Pashtu

Till date in the Pashtu language 'Dawat e Islam aur uskey Mutalbaat' (Invitation to Islam and its demands), 'Salamti ka Raasta' (The Road towards Peace and Salvation), 'Musalmanon ki taqat ka Asli Mamba' (The Real Pillar of Muslim Power), 'Haqeeqat e Islam' (The Truth about Islam), 'Khutba e Juma - Ijtema Darul Islam 1945, 'Musalmano ka bunyaadi Aqeeda' (The fundamental Creed of Muslims") and many excerpts from Jamaat books have been published. 'Risalaye Deeniyat' (Towards Understanding Islam) is being translated. The biggest obstacle is the lack of translators. Till date, all translation work is carried out with the help of our sympathizers.

(9) Malayalam

'Risalaye Deeniyat' (Towards Understanding Islam) and 'Salamti ka Raasta' (The Road towards Peace and Salvation) were already published last year in Malayalam (which is the language of the people of Malabar). Now 'Khutbaat' (Let Us Be Muslim) has gone to the press. As Urdu is spoken and understood by very few in this area and the only way for introducing our literature to those people was through discussion and speech. Hence earlier the spread of our Urdu books 'Risalaye Deeniyat' (Towards Understanding Islam) and 'Salamti ka Raasta' (The Road towards Peace and Salvation) was very slow. After 'Khutbaat' (Let Us Be Muslim) becomes ready we hope that it will become popular in the religious groups. The Malayalam publishing arm of Jamaat is known as "Islamic Publication House" has been formally established in Erumbilium.

(10) Tamil

In this language 'Khutbaat' (Let Us Be Muslim) has been translated. Translation work of *'Tanqeeehat'* (Islamic Perspectives) and Risalaye Deeniyat' (Towards Understanding Islam) is going on. We hope that the Tamil publishing arm of Jamaat will be established in the next 2 months. We have managed to secure the services of 2 full time volunteers for this purpose.

(11) Kannada

Our sympathizers in Mangalore have started the work of translation and printing. They have translated a lot of small pamphlets but they have published only 'Sarwar e Alam' till date. They have maintained a very high standard of printing and publication. We will not be able

to judge the quality of translation but seeing the way they have worked with diligence and responsibility, we hope that the translation will be good.

Other than these languages Ameer e Jamaat has instructed in his speech in Madras to establish publishing houses in Telugu and Marathi and Jamaat is searching for the right volunteers for that job.

Jamaat-e-Islami and Communal riots

The series of communal riots had begun since the UP communal riot of 13 April 1946 but by August 1946, it started spreading all over the country like wild fire. In areas as wide as hundreds of miles there was full-fledged war and operations were undertaken to cleanse the area of minorities completely. We were very sorry to note that the community leaders and the (print) media were instrumental in instigating and provoking the people from one corner of the country till the other. There was not a single soul who honestly tried to stop the ebb of communal frenzy and re-establish the relations of the two communities on the lines of love and peace instead of hatred and violence. It is the bounden duty of all honourable people to try their best to maintain peace and justice on this earth and use all their strength to stop the communal and divisive forces.

Jamaat-e-Islami had already sensed the signs and signals of the impending communal carnage that was going to engulf the country. In fact Jamaat was trying to tell the people of the country that the path on which they are treading is heading for destruction and civil war. When the signs of this disaster became quite visible in September 1946 Jamaat called for a meeting of its Markazi Shoora (Central Advisory Council) and

formulated a response to the impending riots and communal strife. The position and line of action taken by Jamaat was conveyed to its cadre in the form of the following instructions:

"Questions are being asked as to what should be our response if a communal riot takes place"?

We have answered these questions previously in 'Tarjumanul Quran'. Now after due deliberation the Markazi Majlis e Shoora gives the following instructions:

1. In a situation of communal strife the best defense for the members of Jamaat are their moral behaviour and their attitude of rising above nationalist and racial prejudice and inviting people to progress and righteousness. In this matter the more Jamaat members walk on the straight path, are free of communal hatred and are busy in doing good and inviting people towards good, easier will it be for our members to remain safe from this communal strife. Moreover, the more inactive they remain in this regards the more danger will they find themselves in.
2. If a member of Jamaat is surrounded by blood thirsty killers in a communal riot and he is attacked then he must first make all efforts to make the perpetrators of hate see reason and if this is not possible (and they do not pay heed and are out to kill him at all costs) then he may even retaliate to protect his own life. In such a situation if someone is killed at his hands then according to the Shariah the responsibility for the killing will be on the deceased. God will forgive the person who raised his hand in self-defense and if the person dies while defending himself then Insha'Allah, he will be a martyr.
3. If a group of Hindus or Muslims are oppressing an innocent in front of a member of Jamaat then all efforts

should be made to protect the innocent and stop the group from harming the person. The member of Jamaat must do so even if it may entail risking his own life.

4. If a family or group of people is in danger during a communal riot then that family must be given refuge and shelter and helped irrespective of help being asked for or not and irrespective of the family being Muslim or non-Muslim. The member of Jamaat must do this even if it entails risking his own life.

5. Whenever there is an opportunity during communal riots to address people and even talk to the perpetrators of the riots, they should be counseled and warned of God's displeasure. If the people are Muslims then they should be told about their real mission in life and how they can achieve it. They must to explained that this communal struggle and the resultant riots can never be acceptable in the eyes of Allah. If the people are non-Muslims then the evils of nationalism should be explained to them. (Tarjumanul Quran - Volume 39 – Issue 5 – Page 278)

The Majlis e Shoora had also decided that Ameer e Jamaat should prepare and publish a detailed statement about the contemporary conditions and political situation and which contains detailed proofs and is based on truth and justice. The statement must detail and describe how we landed in this communal and political situation. What should be the strategy of people who uphold truth and justice? However, Ameer e Jamaat could not prepare this statement because of his illness and the surgery he had to undergo.

We are very happy to note that our cadre, our sympathizers and those under our influence have worked extremely well and have served both Hindus and Muslims with their exemplary character and services based on truth

and justice. However the number of members of Jamaat in the country is miniscule and hence the people cannot feel the effects of this work. I wish to state in my report the work carried out by our members and sympathizers in Amritsar, Rawalpindi, Zilla of Jhelum, Zilla of Kembalpur, Zilla of Riwadi – Hissar and Babapur in Zilla of Nizamabad because I wish to show some of our cadre and sympathizers on how work can be done even in such adverse conditions. They must know how their colleagues have worked in such trying times.

In one of the mohallas (neighbourhood) of Amritsar one of our sympathizers had stopped two armed groups of the opposite community confronting each other for a full 24 hours. He was counseling and explaining to them day and night and finally they agreed not to attack each other and he thus succeeded in preventing a communal incident. After the riots people of Jamaat reached the civil hospital and saw that both the injured and those attending them were swelling with communal hatred and anger. Our volunteers started serving the injured irrespective of the religion of the patients and the result was that Hindus, Muslims and Sikhs now started trusting them more than their own relatives. A lot of the injured noted the addresses of our volunteers in order to maintain contacts with them later on and try to understand the viewpoint of Jamaat, which has been able to produce such exemplary people. The result of this high moral character of our cadre was that once a Sikh who confronted a Hindu and Sikh mob saved our Jamaat bookstore.

One of our members and sympathizers also did some excellent work in Rawalpindi. Except two houses including his own all the people in his neighbourhood were Hindus and Sikhs. These two Muslim houses were

also far apart. Not only were they themselves safe, they even succeeded in convincing their neighbours not to take part in any communal violence. The effect of their moral character was that our other local Muslim volunteer and sympathizer would visit him day and night, in the midst of communal riots just to find out if everything was well and he did not face a single threat from any non-Muslim from that neighbourhood.

In Zilla Jhelum Muslim rioters imitated the non-Muslim rioters of Bihar and Garh-Mukteshwar and oppressed the non-Muslim minorities a lot. Our cadre supported and protected the non-Muslim minorities. Impressed with this a regional Hindu leader presented the following report before a delegation representing the Hindu community.

"We are proud of these people in these areas. They tried their level best and exerted all possible efforts to discharge their moral responsibility. I have studied the books given to us namely - 'Salamti Ka Raasta' (The Road towards Peace and Salvation), 'Nazarya e Siyasi' (Political Theory of Islam), 'Islam aur Jahiliyat' (Islam and Ignorance) and 'Jihad Fi Sabilillah' (Jihad in Islam). I also read the "Kausar" regularly. If at all, any virtuous society exists in this world then it is theirs and is working on the correct moral principles. If we discount the contemporary leaders, journalists and editors then the strife between Hindus and Muslims can end today itself and both the communities can become friends".

In Kembalpur at one of the places where we have a Jamaat volunteer, some of the local farmers took part in the loot and arson. When he came to know about it, he immediately reached the spot even though he was ill. Whatever money he found in the hands of the rioters he

returned back to the original owners. He then assured the Hindu and Sikh community that they are now in his protection and are safe. They can be harmed only over his dead body.

In Riwadi Zilla Hissar there was a lot of tension between both the communities on the occasion of Eid. But the local head of Jamaat made the atmosphere very cordial with his good character and judicious strategy. The tension thus vanished (and peace prevailed).

In Babapur Zilla Nizamabad, the condition of the two communities had deteriorated to such an extent that both of them now confronted each other with weapons. But the volunteers of the local unit of Jamaat worked hard day and night and improved the climate of mistrust even at the risk of endangering their own lives. Finally both the Hindu and Muslim community celebrated Eid jointly and they sat down together to have tea. At that time the Hindus spoke in almost the same manner as has been described about what happened in Jhelum. They assured both the communities by saying: "Don't worry, wherever we have people of Jamaat-e-Islami, there won't be any communal riots – God willing.

After the riots of Nawakhali, it occurred to us that Jamaat has not expanded as yet to a degree in which it could be burdened with some huge responsibility like the bigger Muslim and Hindu organizations. But still Jamaat must resolve to all possible extent for helping the riot victims and give them courage. However we deeply regret that we did not have a single member or sympathizer in West Bengal where we could have reached out to offer help. Hence we could not do any work in Nawakhali. After this we established our camp when the Muslims of Bihar were being massacred. We sent our associate

Muhammad Abdul Jabbar Ghazi Sahab from Markaz to assist the local unit of Jamaat. He shifted there along with the Central Training Unit and is still working there.

The report of whatever work Jamaat has done in Bihar can be presented when our workers will complete the task given to them and return back to Markaz. That is because the plan that we had given our volunteers and workers is not something that can be completed in a short interval of time. It requires a lot of patience and will take a period to be completed. Right now I will be able to explain the details of the plan given to them and for which they are still working there. We would like to work in Bihar along the following lines:

1. The first task that we wish to accomplish is to encourage and remove the extreme fear and apprehension from the Muslims of Bihar that has been instilled by the atrocities and violence by the majority community and by the fact that the Muslims are very few in number (in some places). We felt the need for this because we did not expect of whoever were leading the Muslims of Bihar to be capable of removing the difficulties of a people who were battered and bruised and could unite them on one platform. One of the reasons was also that because the same disease of nationalism and nation-worship, which other communities were suffering from, also infected Muslim leadership. Hence if at all they could do anything for removing the despondency of Muslims and enthuse and galvanize them, then it was by provoking them with the feelings of nationalism and chauvinism. According to us, this misguided enthusiasm (of nationalist fervour) is by itself a fatal disease, which Islam has termed as 'Jahiliyyah' (Ignorance). Therefore, we thought that we must try our best to inculcate the right spirit of Islam in

the Muslims of Bihar, which would encourage them in the current dangerous and depressing situation and change their way of thinking and working. They now feel that they are a minority and their non-Muslim neighbours feel that they are a source of trouble and not comfort. We believe firmly that if Muslims start practicing Islam and become real Muslims and understand their responsibilities correctly then the responsibility that Allah has bestowed upon them as being "Shohda Allah o Fil Arz" (Those who bear witness to God on earth) in order to reform the non-Muslims will immediately result in good relations with their non-Muslim neighbours who in turn will respond in like manner. They will learn good things from their Muslim neighbours. However, if this does not happen (which we do not expect) and the non-Muslims continue on the path of enmity and violence and continue to extract revenge on the Muslims as they have done in the past few days in Bihar then Muslims will not be afraid as they are today. They will derive strength and courage from the atrocities because of their piety. They will no longer be weak-hearted but will not only continue their work with grit and enthusiasm but also maintain love and compassion with their non-Muslim brethren. In this condition Allah will definitely help them and if some hard-hearted people trouble them and render them homeless and attack their life, limb, wealth and property; then Allah will raise such non-Muslims who will support and have love and compassion with their Muslim neighbours who always invite people towards good. But woe unto nationalism and nation-worship that has stopped Muslims from joining this straight and righteous path. Now there are only two kinds of Muslims. One who have simply forgotten the basic difference between Muslims

and non-Muslims in their obsession with nationalism. The other has become so fixated on racial nationalism that they cannot think of anything else between Muslims and non-Muslims except permanent enmity.

2. The other work that our cadre has to accomplish is that they should advise the Muslims to establish themselves in the form of various pockets. This advice truly should apply to the government because this work is not something that may be possible for the people. However, we do not entertain any hopes in the people running the government to do anything against their interests even if it is appropriate and principled. Therefore we have advised our volunteers rather than pursuing the government that they should demark some zones for Muslim localities and then try to generate the spirit resembling the *'Muhajireen'* and *'Ansar'* within the Muslims there. The Muslims, who are supposed to migrate in those pockets, should be encouraged to start loving their moral and religious benefit to such a degree that they are ready to face every kind of trial and tribulation for its sake. The Muslims, towards whom others would migrate, should also be encouraged to inculcate a spirit of sacrifice and they should agree to share their land and property with other Muslims. The real thing is to join hearts. Once we achieve it then there will not be any scarcity of land and we shall have prosperity in our incomes. If we manage to establish even a single Muslim pocket with our own courage and sacrifice then its biggest benefit will be that Muslims shall undergo moral training on a very high level. The second benefit will be that these pockets will serve as a role model who can be replicated by Muslims in other areas and then

slowly this task of rehabilitation will be achieved without the support of the government. When the government realizes that the minority community has focused on achieving their own protection in a lawful manner then the government will be forced to create a situation regarding their land and property in which all would receive their due and legitimate rights.

3. The third thing before our cadre is to do relief work according to whatever capacity they possess. We have instructed out workers in this regard that they must not discriminate between Muslims and non-Muslims at all. If a non-Muslim deserves relief then we should help him too. We came to know that in riot stricken Bihar a large number of people exist who require a great deal of help but are not availing of any support through these relief committees and rehabilitation camps. They are reluctant to ask for support through these relief committees and rehabilitation camps. The area does not have any charity and relief organization that would search for such people and help them. Looking at this requirement,. we have therefore instructed our volunteers to find out such pious, devout and self-respecting people and try to improve their situation. Besides these, many people in these riot stricken areas were selling out their gold and other valuables at throwaway prices. We have given some necessary instructions to our cadre in this regard. They should first prevent people from selling off their things but if that were not possible then they must ensure that the people at least get market price for their gold and valuables.

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Now riots have taken place even in North West Punjab and Multan division. We have sent some reliable

people of Jamaat there to begin relief work. We have also received the report from Rawalpindi division and we are deliberating on the plan and programme that we will carry out there. We have not received any report from Multan but this relief work has expanded to such a degree that it is no longer possible to have an 'All India Relief Camp' as conducted by Jamaat in Bihar. Now we must do and are presently doing so – that the members of Jamaat receive instructions from Markaz and they should carry out relief work in various areas under their own responsibility. It is no longer possible to send our cadre from a different area for relief work. Hence, we have instructed to hand over the relief work even in Bihar to the local members and sympathizers.

Zonal ijtemas

This year there were more Zonal and Zilla wise ijtemas as compared to last year. However, because of being engaged with the training centre, the illness of Ameer e Jamaat and Ghazi Saheb moving to Bihar – the workload on Markaz was so high that other than the ijtemas in Rawalpindi, Sialkot and Saraimeer-Azamgargh, Markaz representatives could not attend any ijtema.

Even though Markaz representatives could not attend these ijtemas, all of them turned out to be quite successful and effective. Now it is necessary for the members of each region and their in-charge Qayyims to concentrate on making their respective zones / regions self-dependent because as the work of Jamaat expands it will be more and more difficult for representatives of Markaz to take part in each and every ijtema.

Election of the Majlis e Shoora (Consultative Council)

When the Jamaat was in its initial stages the election of the Majlis e Shoora was according to the inclination of Ameer e Jamaat. On the occasion of the ijtema in Allahbad, the following policy was implemented that all the members of Jamaat should be consulted for electing the Majlis e Shoora. Last year it was suggested that to do that Ameer e Jamaat must select 12 capable persons after evaluating all the members of Jamaat and then each member of Jamaat should be consulted regarding the choice of people for Majlis e Shoora as made by Ameer e Jamaat. Whether the members selected by Ameer e Jamaat for Majlis e Shoora are suitable or they desire some changes. Then Ameer e Jamaat selects his Majlis e Shoora based on the opinion of members of Jamaat. It was done likewise and the following members were selected for the Majlis e Shoora.

1. Maulana Amin Ahsan Sahab Islahi
2. Maulana Masood Alam Sahab Nadwi
3. Maulana Mohammed Ismail Sahab, Madrasi
4. Janab Abdul Jabbar Sahab Ghazi
5. Maulana Abdul Ghaffar Sahab, Maler Kotla
6. Malik Nasrullah Sahab Aziz, Lahore
7. Khan Sardar Ali Khan Sahab, Sarhad
8. Janab Muhammad Yusuf Siddiqui Sahab, Tonk
9. Sardar Muhammad Akbar Khan Sahab, Kaimalpur
10. Qazi Hamidullah Sahab, Sialkot
11. Sayyed Abdul Aziz Sharqi Sahab
12. Chaudhary Shafi Ahmed Sahab, U.P.

Besides this Qayyim e Jamaat (Secretary General) was declared to be the ex-officio member of the Majlis e Shoora.

Now a new election is being conducted for electing the members of Majlis e Shoora for the next three years. The process for this has been kept as follows: Every member of Jamaat will send some names he / she finds suitable for Majlis e Shoora in the form of a signed ballot paper. Ameer e Jamaat shall select 12 names of the names sent by the members of Jamaat.

Qayyim e Jamaat shall again be an ex-officio member of the Majlis e Shoora by default.

Our difficulties

There are many difficulties in the way of Jamaat. However, not having our own land for Markaz is now the biggest problem we face and has overshadowed all the remaining difficulties. Whatever suggestions we have received regarding constructing a new building for Markaz office can only be fulfilled if we have our own land for that purpose. Majlis e Shoora has already decided in September 1946 that we should not invest in any land which belongs to the Waqf and whose control will not be in the hands of Ameer e Jamaat by way of his designation. Based on this decision we cannot carry out any construction on the present piece of land and therefore all our works have also halted.

Now the following scheme about Markaz is being worked out that the members and sympathizers of Jamaat should purchase a plot of land of about 50 to 60 acres. They must buy the land in such a way that half the land shall belong to Jamaat and half will be theirs. The entire piece of land will be purchased in the name of a registered society belonging to Jamaat. Half the land will be retained by Jamaat and the remaining half will be distributed among the people who contributed towards its purchase.

This scheme has been printed and sent to all the members of Jamaat. If this scheme is successful then Jamaat will get the required land free of cost. The financial situation of Jamaat is such that if Jamaat has to pay for the land then it will not have any funds to construct its building on the land.

There are many legal hurdles in buying the land. There is the Act of transferring the land in the name of the purchaser, the law that the neighbour has the first right to purchase the land in case the owner decides to sell it and then there are numerous byelaws that can invalidate the purchase. We expect from our members and sympathizers that they should search a good piece of land of about 50-60 acres from Phulwar Zilla Jalandhar to Jhelum and Rawalpindi on the main railway line or near a railway station and help us purchase it. The members of Jamaat from Punjab must pay special attention to this task so that the various works of Jamaat that have been stalled should commence immediately.

The other big difficulty of Jamaat because of which the above-mentioned problem has become more acute is the continuous and extraordinary illness of Ameer e Jamaat. He has been affected by kidney problem since the last two to three years. Last year he went to the annual ijtema in Allahbad but could not participate in a single session. After the ijtema we thought of getting him operated for his ailment but during this very ijtema some doctors and *hakeems* discussed the matter and suggested that first we should try to remove the kidney stones by way of medicines. Medical treatment began on Ameer e Jamaat but there was no improvement, in fact his health deteriorated even further. Finally, in the month of October he was operated and five stones were removed

from his left kidney. By the Grace of God, his kidney remained safe. His health was becoming normal after the operation but again in the third week of January again he started getting pains in his kidney. We came to know through X-ray that three stones have started developing again in his kidney. Doctors from India and abroad were consulted and they suggested that he would have to undergo operation. Now Ameer e Jamaat is taking medicines from a *hakeem* and he is getting a lot of relief through it[1]. If Ameer e Jamaat had been healthy, the work would have been much better.

A lot of projects and works had to remain incomplete because of the lack of volunteers and scarcity of funds. If we are able to increase the number of our cadre and are able to generate sufficient funds then we will be able to increase our work substantially. The turmoil and strife in the country has affected our revenue very badly. Neither are we able to procure paper on time, nor are we able to print our books on time. Wherever our books are available, they cannot be sent to different places according to their requirement because of the restrictions on booking.

The accounts of the Markazi Baitul Maal (Central Treasury)

Now I shall present the accounts of our Markazi Baitul Maal so that you get a fair understanding of our financial position last year.

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[1] By the Grace of Allah from this year since 8 June 1947 a kidney stone of the size of a green-pea was removed. Through X-ray we came to know that now only 2 kidney stones remain.

DETAILS OF INCOME OF MARKAZI BAITUL MAAL – JAMAAT-E-ISLAMI
(1st April 1946 to 28 February 1947)

		Rs	Annas	Paisa
1.	Sale of books	35,187	13	9
2.	Contributions	17,522	13	6
3.	Zakat	17,436	6	0
4.	Sales from press	2,300	0	0
5.	Miscellaneous	4,789	15	6
6.	Loan repaid	108	6	0
7.	Amount in custody	1,354	12	0
TOTAL INCOME		78,700	2	9
BALANCE FROM PREVIOUS YEAR		23,809	15	7
GRAND TOTAL		**101,510**	**2**	**4**

DETAILS OF AMOUNT TO BE RECEIVED

	Rs	Annas	Paisa
Towards books	14,719	13	0
Towards Loans	4,548	11	9
	19,268	**8**	**9**

STOCK DETAILS

	Rs	Annas	Paisa
Current stock of books	43,120	4	6
Paper	1,500	0	0
Others	2,765	8	6
GRAND TOTAL	**47,385**	**13**	**0**

DETAILS OF EXPENSES OF MARKAZI BAITUL MAAL –
JAMAAT-E-ISLAMI
(1st April 1946 to 28 February 1947)

		Rs	Annas	Paisa
1.	Maktaba	39,469	1	9
2.	Education Dept	1,416	14	3
3.	Translation Dept	4,451	15	0
4.	National and International Administrative costs	6,111	7	9
5.	Stationery	401	9	3
6.	Travel expenses	428	13	6
7.	Postal expenses	254	13	6
8.	Training Centre expense	263	1	6
9.	Guest House	1,031	1	9
10.	Helping the needy	1,841	12	3
11.	Bihar relief fund (given through Markazi Baitul Maal)	1,445	3	9
12.	Construction	6,403	5	6
13.	Furniture	212	12	0
14.	Library	198	4	0
15.	Reading Room	75	15	6
16.	Return of custody	188	4	0
17.	Loan repayment	4,548	11	9
18.	Miscellaneous	605	15	6
19.	Harvest	1,911	1	9
TOTAL EXPENSES		71,261	3	3
TOTAL INCOME		101,510	2	4
TOTAL EXPENSES		71,261	3	3
BALANCE		**30,248**	**15**	**1**

After this Maulana Mohammed Yusuf Siddiqui Qayyim of Rajputana and Central Province read out the annual report of his zone and the session ended.

NOTE: The Qayyim of Bombay province was not able to attend the ijtema because he was sick and hence its report could not be presented.

SECOND SESSION

Friday

This was a special session and it started after the Friday prayer at exactly 3 PM in the residential hall. In this session, those questions and suggestions were presented which were received from various units of Jamaat and its members. First Qayyim e Jamaat would read out the suggestion or question one by one and then the person who put forth the recommendation along with other people would get an opportunity to present their views in its favour or against it. Finally Ameer e Jamaat would express his opinion or give his decision and again the audience would be given a chance to express themselves and state the reason if they are not satisfied with the opinion of Ameer e Jamaat. However, such a situation did not arise. The questions and recommendations over which Ameer e Jamaat expressed his opinion are stated below in serial order:

1. People are making various complaints regarding the business scheme, which has been started by Homely Sandal Industries – Kanpur. There is a fear that Jamaat will earn a bad name because of it and in fact, it may even become a scandal. Some people are disenchanted with Jamaat looking at the faults of this scheme and have started saying that Jamaat-e-Islami may be a principled Jamaat but the people within Jamaat have come together in the same way as in other (political) parties. Hence, we need to pay attention to this issue immediately.

Ameer-e-Jamaat: I have been receiving similar complaints. When we had permitted this scheme, we were not aware of all its details and its practical aspects. Now this scheme has been declared to be the personal and private scheme of Hafiz Rashidul Hasan Sahab. The department of businesspersons and those working in the industry have been separated from it and has been handed over to Janab Sultan Ahmed Sahab (Fair price Shop, Lal Baugh Circus, Lucknow). We have no relation with the management and administration of the business scheme of Hafiz Sahab. However if anyone has any complaint against him in any business deal then it should be presented before us with concrete examples and details, so that it can be investigated. Till date whatever complaints have reached us regarding Hafiz Sahab, only pertain to matters of mismanagement. We have yet to receive any complaint of misappropriation of funds.

Person recommending: Jamaat must publish its decision (regarding Hafiz Sahab) so that people do not get confused and stop associating this scheme with Jamaat.

Ameer-e-Jamaat: This issue will be published in the proceedings of this ijtema.

2. Whatever work of Tafheemul Quran has been completed should be printed. It is acutely required for understanding the Quran.

Ameer-e-Jamaat: My ill health and the non-availability of a good "kaatib" (calligraphist) knowing Arabic and Urdu, are the reasons behind this delay. We shall try to make arrangements regarding it after the ijtema Insha'Allah. We ourselves feel very acutely its requirement.

3. Jamaat-e-Islami should appoint a delegation that should necessarily include Maulana Amin Sahab and Maulana Sibgatullah Sahab and that delegation should go and meet Maulana....and Maulana....and should reach other famous and influential Ulama (scholars). This delegation shall then explain the ideology and methodology of Jamaat-e-Islami to them and try to remove the misconceptions regarding Jamaat.

Then the same delegation or another one .....should go to the other Muslim leaders and apprize them of the real and necessary demands and requirements of Islam and the same delegation should then reach other Hindu and Dalit leaders and try to give them the invitation of Islam. They should be explained about the truth behind Islam, its political theory and method of governance.

Ameer e Jamaat: This suggestion is being presented to us since many years. This is so because of the lack of awareness of the temperament and psychology of leaders. The psychology of leaders is very different from that of the masses. The leader of a movement can only be a person, who is strictest in following its ideology, who is the most steadfast in its path, who believes most strongly in its principles, who is attached to its objectives so passionately that in order to attain them not only does he works towards it in practice but also inspires and motivates those around him through the strength of his fortitude for striving towards the movement's aims and objectives. Hence for a person to be a leader means he is the last person who can be convinced about the fallacy or incorrectness of his principles and can be convinced to oppose them.

Then this is the age of democratic movements and power is in the hands of the public. Apparently, people seem to lead the masses but in reality, they actually follow them. Hence, the correct and persuasive method to convince leaders is not to address them directly but to attract the masses towards us, which is relatively easier, and on whom depends their leadership.

Till you are able to add a substantial number (into your Jamaat) from the masses, the leaders will not listen to you, nor will they feel a need to do so.

Then to take a view or ideology about your Jamaat directly to the leader that is quite opposed to his own party will not be helpful in convincing him but will certainly become a reason for conflict and disagreement.

4. Markaz should publish a Hindi or a Gujarati newspaper. There is a huge population of Hindi and Gujarati knowing people and most of them are quite unaware about our invitation towards Islam.

Ameer-e-Jamaat: There is no possibility of coming out with such a magazine or newspaper from Markaz, neither can such be published from Punjab. However, the publishing houses of Hindi and Gujarati should become self-dependent (financially) and should publish a few books and create a favourable climate for their sale. Once that is achieved then later we can even publish newspapers and magazines in Hindi and Gujarati. Therefore, efforts are being made for the Ameer of Bombay Jamaat who is also the in-charge of Gujarati publishing house to work for Jamaat full time.

5. We should establish a training centre for children so that our future generation is groomed on the correct

lines and can be prepared for (the future requirements of) our movement.

Ameer-e-Jamaat: We will be able to achieve this objective with the establishment of our *'darsgah'* (training school) and for that, it is imperative for Jamaat to have its own Markaz and land so that we may be able to construct our training school on its premises. Presently we are trying to purchase land for our Markaz.

After these suggestions a person asked a few questions which are listed below along with their answers.

Questions:

1. We accept that the programme, which the Muslim League is following, is un-Islamic. However, the reality is that a majority of Muslims are quite unaware of their faith. The scholars did not try to explain and teach them about Islam. They are convinced that the path shown to them by their political leaders is correct and it is Islamic. The non-Muslim communities are trying to destroy them by way of violence and bloodshed. In such a situation why should Jamaat not side with and support the masses in their hour of need and whilst they are victimized. Jamaat should join the Muslims who are defending themselves in a war against non-Muslims.
2. Presently, the British are handing over the reins of the Government of India to Indians and there are two possible scenarios. One is that Hindus should be given the areas belonging to them and Muslims should be given their areas. The other scenario is that the reins of government should be given to the Hindus who form the majority in this country. It is obvious that if you do not

support the Muslim League then the non-Muslim majority shall dominate the entire country along with Muslims.

Ameer-e-Jamaat: The questions (that you have posed) simply suggest that in the present conditions Jamaat should support the nationalist movement and when these conditions change then Jamaat must stop supporting them (the Muslim League). The one who has raised the question is himself convinced that this movement (of the Muslim League) is un-Islamic. Nevertheless, let me tell you that the conditions you mention are never going to end. Problems will keep coming up one by one and shall never be resolved. Each problem will be bigger than the previous. You will never be able to draw a line and say that we will support the nationalist movement until this point and then we will withdraw our support. This is one aspect of your question. The other aspect is much more worthy of introspection. When you accept that a movement is un-Islamic then how can you demand as a Muslim that we (Jamaat) should support it? The problems and difficulties that you bemoan would not have been created in the first place, had Muslims been the true representatives of Islam. Moreover, if you become true Muslims even today then all your problems shall get resolved.

Islamic struggle and a nationalist struggle cannot be fought at the same time. If people find that the way of Islam and the Islamic methods is at odds with their own whims and desires and they want to leave the way of Islam, then instead of beating about the bush, why don't you say openly that: "Leave the work of Allah and His Prophet (pbuh) and join hands with us to satisfy our whims and desires".

The Concluding Speech of Ameer e Jamaat

After this Ameer e Jamaat gave a brief speech, addressed the members and sympathizers and gave them the following instructions –

(1) I notice a lack of sense of responsibility and drive to work in some of our members. First, they should remember that they have made an agreement with their Lord; the demand that accord places on them is that they will always feel a sense of accountability before their Lord. Secondly, the conditions that is being created in this country and abroad demand that you spend all your energies in this path. The forces of evil have spended and dedicated all their means and worldly resources for creating mischief and disorder in this world and they are sacrificing their all towards its achievement. If we really believe that, the religion of Truth (Islam) is the true guarantor of safety and if we feel that the path, which our fellow citizens are treading, will lead them to disaster; then it is our bounden duty to try to spread our message to every single citizen of this country. To accept it or not is their responsibility. Our job is to convey the message. Everybody who supports us should know what he is supporting and everybody who opposes us should know what he is opposing.

(2) The cooperation and support between the members and sympathizers of this zone is quite low. This must definitely be much higher. The pace of our work in Punjab is much faster and the reason is that the cadres organize an ijtema in every Commissionery every 3 months. In some of the Zillas, our workers gather every

month, try to find out ways of cooperation, evaluate the work done previously and plan the programmes to be completed in the future. I want that the 4 divisions made in this zone to start working in this manner. All the workers of each division should gather every 3 months and these ijtemas should be held in different divisions one after the other. Thus cooperation will increase and the interest of our cadres will remain fresh, new ways of spreading our message will be thought out and our ijtemas will become more attractive to people who come under its influence.

(3) The members of Jamaat are not concentrating on (conducting programmes of) Adult Education. I want them to understand the importance of this programme. If you want to work amongst the masses in the near future and want to spread this movement in the villages and amongst the workers and the common-man then you must try to be close to them as much as possible. You must try to mobilize cadres from amongst them who shall work with them. This is the whole purpose of Adult Education Programme. Please increase your contacts with the uneducated in your localities. Take interest in their daily lives and their problems. Explain to them clearly the loss of remaining uneducated. Even if one or two people become ready to study, immediately start teaching them free of cost and provide them whatever things are required (like books, pen, paper etc). Behave in a loving, compassionate and brotherly manner with them and help them in times of difficulty and be their true friends, well - wishers and counselors. Do not become impatient with their improvement in matters of religion and morality. A better way than direct preaching is to make them the easy books of our literature once they are capable of reading

Urdu. You will observe that slowly their belief, morals and practice is improving and these very people in the future will become the workers of your movement.

(4) Qayyim e Jamaat has complained that some units of Jamaat exhibit lethargy and do not send their reports on time. The situation of individual members is even worse in this matter. The situation is quite regrettable. First, we were not taking reports. The result was that Jamaat became inactive at some places and we did not even know it. Delay in sending reports means that the interest in Jamaat work is diminishing. I hope this complaint will not reach me again.

(5) Zonal Qayyims (presently called State President / Amir e Halqa) should have the state-wise Baitul Maal so that they may utilize its funds for their work. All the units of Jamaat and individual members must participate in strengthening the Baitul Maal of their respective Zones. My suggestion is that the local units of Jamaat should decide upon a certain proportion, which they shall be sending to the Zones from their Baitul Maal. My understanding is that generally 10 % should be sufficient. The Baitul Maal of the Zone will be separate from that of the unit (if they are located in the same city). The Qayyim e Halqa will present the report of Zonal Baitul Maal before the members at the time of Zone level ijtemas.

(6) God forbid, if the existing civil war that is engulfing our country also touches your place then please follow the policy of Jamaat very strictly and work accordingly. In this conflict and turmoil our real position is that of a group that is inviting people towards good and our only responsibility is to douse the flames of communal strife. However, if in some places communal

riots start taking place then our position in terms of defending our lives and property is the same as other Muslims. However this position shall not be unconditional and can be taken up with 3 prerequisites :-

1. We will only participate in our defense. We will not take part if Muslims conduct any tyranny and oppression.

2. Muslims must observe Islamic restrictions in their fight (for defending themselves). For example, Muslims will not attack women, children, the sick, the elderly and one or two travelers. We shall separate from them if they do so.

3. Even after the rioting at the time of arrests and court cases, the Muslims will be bound by Islamic restrictions. We shall part ways if Muslims give false evidence and arrest innocent people. We cannot sacrifice our principles under any circumstances. We can cooperate in any work in the world only if it follows the Islamic restrictions and limitations.

The speech of Ameer e Jamaat ended after giving these 3 instructions.

The public meeting

A public meeting was organized after Maghrib on 18 April and the local Muslims, Hindus and other non-Muslim communities were invited in it. Around 600-700 people attended the public meeting. There was separate seating arrangement for women.

Ameer e Jamaat came to deliver the speech although he was suffering acutely from kidney stone problem and had severe cold and cough. Unfortunately, at the last moment the loudspeaker failed due to a malfunction and 20 to 25 minutes were spent in trying to repair it. When

there were no visible signs of it getting repaired; Ameer e Jamaat told Maulana Mohammed Rafi Sahab to read out his speech 'Shahadat e Haq' (Witness Unto Mankind) which he had delivered in December 1946 so that the time of the audience is not wasted. Accordingly, Maulana read the entire speech. His voice was quite loud and did not need any loudspeaker. In the meanwhile, the loudspeaker was repaired and became usable. Ameer e Jamaat began his speech after '*Hamd*' and '*Sana*'. He hardly spoke for 8 to 10 minutes when he was overcome by a sudden bout of continuous cough and it was not possible for him to continue his speech. The session thus ended here.

Ameer e Jamaat completed this speech in the Friday sermon during the ijtema of Darul Islam. Hence, we will record this speech in the proceedings of Ijtema Darul Islam and not under the proceedings of the ijtema at Tonk.

The ijtema of women

The likeminded women and "lady-sympathizers" of Jamaat have formed a unit in Tonk. We received a request from them saying that they could not get an opportunity to interact with Ameer e Jamaat because of his illness; so they wanted to have a session with him to put forth their questions, clear their doubts and reservations and seek instructions regarding the work to be done in the future. Hence, complying with the request an ijtema of women was organized on 20thApril 1947 at 10AM. Ameer e Jamaat was seated in a room with around 20-22 respected men who had come to meet him and the women were in another room behind the curtain. The brief proceedings of this ijtema are as follows:

First Ameer e Jamaat addressed the women in the following words:

Sisters! I am extremely happy to note that the Islamic Movement is becoming popular amongst women and you have formed a unit for spreading your message. We need women to join and help us in the same manner, as we need men to join and help us. You are equal partners in our lives and the various facets and aspects of life which concern you are no less important than those that concern men. Just as one wheel in a vehicle cannot move correctly unless the other wheel supports it by moving along it. In the same way, our collective social life cannot function properly unless men and women both participate in it equally. God has made this vehicle in such a way that it works on both wheels and if one wheel is stuck or runs in the opposite direction then the other wheel cannot carry along much further and cannot run for a long time.

This is an undeniable reality because of which every collective / public movement is forced to give importance to women and seek their cooperation. However, the Islamic Movement gives special importance to it. One of the reasons for that is Islam wants to correct the system of life according to the pattern laid down by God, for which it is as essential for women to be reformed as it is for men. However, more than this a bigger reason is that the God towards the worship of whom Islam invites people is the God of women as much as He is the God of men. The way of life, which Islam terms as the Truth, is as truer for women as is for men. The success that Islam terms as essential is as much required for women as for men and the Hell that Islam wants people to be saved from is equally horrific for both men and women. The Paradise that Islam promises should be sought equally by both men and women. Then for the salvation of man, it is important that his wife, his mother or sister bring about faith (in

Islam) and try to gain the pleasure of Allah. Thus, a woman also cannot attain salvation until his husband or father brings about faith and she tries her level best to convince them about the Truth of Islam. One cannot get any reward from Allah until he / she tries to get that reward through his / her own efforts. Hence Islam wants that both men and women should worry equally for their salvation. They should work towards the salvation of others so that they escape the punishment of God and qualify for His reward. No man or woman should tie himself / herself with someone in a way that they reach Hell in their company and neither should a man or woman remain in a manner that the light of religion and faith is present in the house but they remain aloof and not able to derive any benefit from it.

The history of the Islamic Movement tells us that in the initial period the women took part in the struggle for Islam in the same manner as men. The first person who had the good fortune to bring about faith in the Prophet (pbuh) was a woman – Mother of Believers – Khadija-tul Kubra (may Allah be pleased with her). She was the one who provided solace and comfort to the Prophet (pbuh) as he was given the grave and heavy responsibility of Prophethood, who remained the best companion of the Prophet (pbuh) during ten years of adversity and hardship and it was her financial support with which the mission of Islam continued in the Meccan period. In the first 3 years of Prophethood – of the 55 people who brought about faith, nine were women. After bearing a lot of torture and hardship for 7 – 8 years in Mecca the 83 people who migrated to Ethiopia, eighteen were women who were in solidarity with their brothers and husbands and faced the difficulties of migration for the sake of faith and religion.

The people who suffered most at the hands of unbelievers in Mecca were men like Bilal and Ammar (may Allah be pleased with them) but also suffering equally were women like Umme Ubais, Umme Ammar and Zannira. In the way where the men of Ansar in Medina offered sacrifices in the same way their women also offered sacrifices. Have you not heard the story of that pious lady in the Battle of Uhud? The news of the martyrdom of his brother, son and husband reached her. But she kept enquiring about the Prophet (pbuh) first. Moreover, when she saw that the Prophet (pbuh) was unharmed she remarked – "If you are alive and safe then all other difficulties are negligible"!

In the same battle of Uhud a woman by the name of Umme Ammara was doing the duty of quenching the thirst of soldiers by providing water. She saw that the Prophet (pbuh) is injured and has been surrounded by enemies. She immediately sprung into action and stood in the defense of the Prophet (pbuh) ready to face the striking swords. She fought valiantly and even suffered a deep gash on her shoulder. Many other similar incidents show that women have always contributed equally to Islam when compared with men. They have suffered hardship for this religion, risked dangers, and sacrificed their wealth and lives, left their relatives, suffered exile and pangs of hunger and thirst. They also offered solidarity with their husbands, brothers and fathers when they brought about faith. These were the exploits of the women who passed away before you and because of whom Islam dominated the whole world. Moreover, if Islam were to dominate the world again then it is not possible without you treading the path of those noble and pious women and demonstrate that sincerity in faith.

Right now, the real work to be done by women is to try to cleanse their own homes and those of their relatives, neighbours and acquaintances of polytheism, ignorance, disobedience and immorality. Make the customs and traditions in their houses according to Islam and protect themselves and others from the ill effects of ancient and modern 'Jahilliyah' (Ignorance). Spread the light of education amongst illiterate women and reform the educated women. Stop the state of being oblivious to God in prosperous homes and the disease of being indifferent to the teachings of Islam. Raise your children according to the noble principles of Islam. Try to bring the men in your families towards the straight path of Islam if they engrossed in sin and have moved away from Islam. If they are already walking along the straight path of Islam then you should help them and support them. You will have to offer other services for Islam in the future and Insha'Allah arrangements shall be made in the future in order to prepare you for that. However, right now this is the work that you have to perform and it can only be done by you.

The most difficult time for a woman is when she herself is prepared to walk on the straight path but the men of her family become obstacles in her path. This is a very grave problem, which causes many difficulties. But for this situation also the example of those women is the most suitable who had adopted Islam when it was in its initial stages. Howsoever weak you may be and whatever hardship you may face, it still is much better than the position of women at the time of Ignorance in Arabia. Similarly if the men of your family are indifferent to Islam and oppose it then they are Muslims who have become spoilt and need reform. But the women whom I am referring to (as an example to emulate) belonged to an

era in which their men were disbelievers and the worst enemies of Islam. Inspite of this difference, the courage, fortitude and valour that they displayed even as they faced the enmity and opposition of their families, shall always remain a beautiful example for all women to emulate. I shall relate the conditions of some women before you:

Let us first take the case of Khadija-tul Kubra (may Allah be pleased with her). Most of her family members were very staunch enemies of Islam. Especially her own real brother Naufel, her paternal cousin Asad bin Muttalib and his son Zama'a – these people were helpers of Abu Jahal in opposing Prophet (pbuh). Inspite of all this she continued to help and support Prophet (pbuh) and did not bother about the enmity of her own family.

Look at Hazrat Umme Salama (may Allah be pleased with her). One of the sons of his uncle was Abu Jahal. Her other uncle was Waleed bin Mughirah and his son Khalid was at that time a staunch enemy of Islam. Her own real brother Abdullah bin Ummayah was always active in opposing Islam and in the enmity of Muslims. Still the brave woman brought faith in Islam and when her relatives troubled her severely, she left her home and relatives and migrated to Ethiopia.

Take one more example of Hazrat Fatima bint Khattab (may Allah be pleased with her). Her father was Khattab and maternal uncle was Abu Jahal. Both were foremost in the enmity of Islam. Her own real brother Hazrat Umar at the time when he was still not a believer was an arch enemy of Islam and very active in persecuting Muslims. Inspite of knowing this (hostile) attitude of her father, uncle and brother, she did not hesitate in bringing faith along with her husband. When Hazrat Umar came to know that both his sister and brother in law have brought

faith and accepted Islam, he came to their house to find out the truth. He was near their door and heard the Quran being recited. He entered their home and beat his sister and brother in law so severely that they started bleeding profusely. However, that noble servant of Allah exclaimed to her brother that she would never give up Islam even if she has to pay for that with her life. Seeing this, her brother (Hazrat Umar) withdrew a little and asked for listening to the thing (the Quran) which both of them was reciting. His sister placed the pages of the Quran before him in which the Surah Taha was written. His brother (Hazrat Umar) started reading the Quran and as he kept reading the Truth started penetrating his heart. By the time, the recitation of the Surah ended; the heart that was earlier filled with hate and rage against Islam was now filled with Islam. Thus, the credit and great fortune to bring over a person of the stature of Umar Farooq unto Islam went to a woman and this will always be part of the glorious history of Islam.

The best example that we can learn from and emulate is that of Hazrat Umme Habiba (may Allah be pleased with her). She belonged to the family of Bani Ummayya, which was thoroughly opposed to Islam. Her father was Abu Sufyan who kept opposing Prophet Muhammad (pbuh) continuously for 21 years. Her mother was Hind bint Utbah who had removed and chewed the heart of Hazrat Hamza (after he was martyred) during the battle of Uhud. Her paternal aunt Umme Jamil the wife of Abu Lahab was the same woman who has been termed by the Quran as "Hamma latal hatab" (one who would carry fire sticks (in Hell)). Her maternal grandfather Utbah bin Rabia was one of those leaders of Quraish who was foremost in opposing Islam. Just imagine how difficult it

must have been for a girl of this family to bring about faith in Islam. But you will be surprised to know that she was amongst the people who brought faith in the first 5 years of the Meccan period. Her husband also accepted Islam along with her. Both were tortured and troubled a lot (by the Quraish). After 2 to 3 years they were forced to migrate to Ethiopia. There her husband left Islam and became a Christian. However, praise be to that noble lady who had left her parents, brothers and sisters for the sake of her faith – for she now left her husband too who had forsaken and abandoned Islam. She remained alone with her daughter in a foreign country. She did not waiver the least in her faith and in her resolve and determination. Allah rewarded this grit and determination in the following manner that the Prophet (pbuh) accepted her as his wife and their marriage was solemnized in her absence. She was able to reach Medina only during the time of war of Khyber. After a few days, her father Abu Sufyan came to Medina for renegotiating their pact with Muslims. He wanted the help of his daughter in this matter of striking a peace deal with the Muslims. It was after a period of 12 to 13 years that father and daughter were meeting. But you will be surprised to know that when the 'unbeliever-father' (Abu Sufyan) reached the home of his Muslim daughter (Umme Habiba) and was about to sit on the carpet of the house of the Prophet (pbuh), she pulled it away from him saying she cannot permit an enemy of Islam to sit on the carpet of the Prophet (pbuh).

These are the qualities of the real and exemplary Muslim women. Moreover, if you want to achieve success and salvation then you too shall have to inculcate these qualities within yourself. Remember that the right of

Allah and His Prophet (pbuh) over you is greater than the rights that you owe to your father, mother, brother and sister. Nobody has the right over you such that you disobey Allah and His Prophet (pbuh) in order to satisfy and make him / her happy. You should never prefer anyone else before Allah, His Prophet (pbuh) and His religion. Moreover, you must not fear anyone else except Allah. If you are able to create such a temperament within yourself then it will be easy for you to follow Islam and no power or force on earth shall be able to stop you or move you away from the straight path (of Islam).

After this speech, the women presented their questions in writing and Ameer e Jamaat replied to them.

Question 1: How can women do the work of propagation by remaining within the confines of their defined limits and restrictions (in terms of travel and interaction).

Answer: You need not adopt any artificial method for carrying out the work of propagation. Real propagation is that a person becomes the embodiment of all those principles and ways she believes and follows. She must not say or do anything contradictory to what she professes. Besides this if, a person tries to preach and counsel people with his speech and writings, then that is also quite useful. It is the specialty of human nature that a person is influenced by a principle or belief only to the degree in which he / she trusts (believes) in the people who claim to follow that principle. Do not compromise on your principles with anybody. If you start coming under the influence of others then they will keep pressurizing you. Being principled and compromising is the opposite of each other. We do not believe in being tolerant and flexible in the matter of our principles. If others do not

like our support for truth and justice then why should we be considerate towards them? To compromise with the people who tread the wrong path is not being liberal and flexible but rather it is being weak and timid in matters of religion. However, you must remember that just as you are strong in following your principles in the same way you must be extremely kind and polite when you present your principles before the people who oppose you and raise objections.

Question 2: A woman has to obey her parents and brothers before marriage and then follow her husband and the elders in her family after marriage. If we change our lives completely, refuse to tread the wrong path, and try to improve ourselves, then it is quite possible that we shall face opposition. What should be our behaviour towards them under such circumstances? Islam has emphasized the rights of parents and husband quite explicitly.

Answer: The truth is that nobody else has any real and personal right over others besides Allah. Allah alone has a claim and can demand His rights from man and all the other things in this world. Whatever rights others have been given are not real rights but have been delegated to them by Allah. The rights of parents, brothers, sisters, husband and wife are only those, which have been decided by Allah. Nobody else has any rights more than that. And these rights can be discharged only by being subservient to those of Allah and under the limits defined by Allah. If anyone demands through his / her word or deed that irrespective of what the Will of Allah or His command is, you will have to obey me. Then there is absolutely no question of obedience. It is incumbent to disobey such a person even according to the Shariah. If

you obey, somebody in not following Allah then your faith, itself will come under suspicion.

Yes, a Muslim woman should fulfill the rights that are given by Allah and His Prophet (pbuh) to parents, husband and others in a better manner than women of other faiths. In addition, she should discharge these rights irrespective of the other person is reciprocating and giving her the rights that she claims over him or her. As far as possible, one must avoid any bitterness. There should be full control over ones speech and feelings. One must be firm in ones principles but extremely polite and kind while speaking and exhibiting ones morals.

Question 3: How should we give speeches so that more and more people are influenced?

Answer: The women who are blessed by Allah with the ability to speak should read our literature carefully. When your mind and thoughts are clear (of any doubts) then your style of speaking will develop automatically. You may especially take help from the book 'Khutbaat' (Let us be Muslim). Your exposition must be as simple as possible and very clear so that even a person with average understanding can grasp what you are trying to convey. You must take into account the thoughts and mental framework of the people you are addressing. Do not be afraid if you make a few mistakes initially. Like all other things, this also becomes easy with practice.

Question 4: How far is it correct to watch cinema that has spread like plague in society? I ask this question because some films are made for reforming society and some offer moral advice and lessons to be learnt.

Answer: The answer to this question is that it is not correct to watch cinema under any circumstances. You must avoid it under any situation. The films that are called

moral and educational also contain the germs of immorality. Till as time this art is in the hands of people who do not have any regard to morals and character, we will not be able to draw a line between good and bad cinema and pinpoint that you may benefit from this film till this point and not beyond that point. I have not seen anyone learn morals through films. In fact, I feel that any person having the slightest moral sensitivity will not be able to watch those scenes that are generally seen in cinema and neither, can he like and permit his family members to do so.

If Allah brings about a time when we form the government then Insha'Allah we will "Islamize" this art too along with others and then cinema will be fit to be watched. If cinema is used correctly then the masses can be easily informed as much as that imparted by educational institutions and colleges. Insha'Allah when the time comes we will demonstrate that to the world. However, right now, as I have said earlier one must totally avoid watching cinema.

Question 5: What kind of dress must women wear? How far and under which circumstances is it permissible to come out of our homes?

Answer: Details about the answer to this question are present in the book *'Purdah'* (Purdah and the Status of Woman in Islam). The kind of tight dress that normally the women of Delhi, UP and Bhopal wear is not permissible, even if it is made of thick cloth. Going outdoors by donning the *'burqa'* is permissible but wearing the dark colourful *'burqas'* which are in fashion nowadays, is not correct. The *'burqa'* and the *'chador'* is meant to hide the apparent beauty of the body, not for showing it. Not knowing the Shariah limits of observing

'*purdah*'; a group of Muslims has become so lenient (in matters of the '*purdah*') that they permitted their women to roam almost half-naked and another group has virtually imprisoned them within the four walls of their homes to such an extent that even when the Muslims were being massacred their women could not come out of their homes without a palanquin. Both these ways (of treating women) are wrong. The conditions prevailing in the country demand that women should be able to defend and protect themselves on their own. They must be able to move from one place to another. Instead of becoming a burden and an obstacle on the men in times of trouble and strife they must strengthen the men. I would even advise the men to teach their women to ride the bicycle even if they have to teach it within their own houses; so that they may able to use it when required.

Question 6: Can a woman talk to a stranger by remaining in '*purdah*'?

Answer: Yes, a woman may speak to a stranger by remaining in '*purdah*' but her voice should not be soft and yielding (should be firm and unyielding). Satan should not be able to create any false hopes (in the stranger of expecting the woman to be of loose character). Hazrat Ayesha (may Allah be pleased with her) has even given religious lessons to men. She has even given a sermon on one occasion and given instructions to the army. Like all other issues, it is better to adopt a middle path in this issue also. There should not be unbridled freedom, neither should they be prevented from speaking with others when required.

Question 7: It has come in Hadith that if you look at men who are strangers is like committing the adultery of

the eyes and we often happen to look at men? Can this sin be forgiven?

Answer: This subject is discussed in the book '*Purdah*' (Purdah and the Status of Woman in Islam), so please have a look. Actually, the restrictions on men looking at women are not the same as women looking at men. If a woman goes out wearing, the '*burqa*' then obviously men will appear before her as she walks on the street. Looking at men with lust is the adultery of the eyes and prohibited for women.

Question 8: Some women give a lot of importance to amulets and lucky charms and they justify it saying it is permitted just as blowing (on the body etc) is permissible to get rid of the ill effects of an evil eye.

Answer: Nowadays most of the amulets and lucky charms are Satanic and polytheistic. Most of them that claim to be '*Quranic*' have some or the other problem. Hence, it is better to avoid them. The other correct '*Quranic*' amulets should be considered like a prayer. To believe and have faith that we will definitely get relief because of them without fail is not correct. Health and fitness is in the Hands of Allah and we must pray to Allah for that. Relying on amulets and lucky charms has normally the habit of people who are non-practicing (in terms of their faith and religion) and lack courage and even today we have such people.

Question 9: Is it permissible to participate in the celebration of Milad-un-Nabi (the Prophet's birthday)? How correct is it to stand up during the time of his (pbuh) birth?

Answer: To gather for narrating the life of the Prophet (pbuh) is a very pious deed. However, the purpose of the gathering should be to learn something

(from his life). However, the Prophet's birthday is being celebrated according to polytheistic traditions and the ways of Ignorance. Moreover, this method would have been stopped had it been started during the time of the Prophet (pbuh) and his companions (may Allah be pleased with them). No person can like the way the Prophet's birth is described in those gatherings.

Question 10: People usually sing songs along with music at the time of marriages and we have to attend such parties. What is the command regarding this and which kind of music is permissible (in Islam)?

Answer: No music is permissible except that by the '*daff*' (drum that is beaten by one hand). If some girls and women gather amongst themselves during marriage, sing and play music (using the '*daff*') then it is allowed. In fact, the Prophet (pbuh) has himself permitted it. But to arrange singing by professionals and prostitutes along with music is not permissible in any way. You must avoid such parties and gatherings. Wherever such arrangements have been made as part of the marriage function, you must only attend the '*Nikah*' (performance of actual marriage rites) ceremony and the '*Walima*' (post-marriage banquet) and avoid the other activities. Your position should be that you attend all lawful functions and keep away from all unlawful activities.

The next day at 11 AM on the 21st April Ameer e Jamaat and Qayyim e Jamaat travelled from Tonk to Mumbai and then towards Madras (Chennai).

SOUTH INDIA ZONE
Venue: Madras

First session (meeting)

This session started on 25th April 1947 on Friday at 2 PM sharp after the Friday prayer in the pundol of the ijtema-ground. Ijtema took place in Perumbur Berkas. This was an open (open to the public) session. More than 250 members and sympathizers from Madras Province, Hyderabad State and Mysore were attending the ijtema. Even local people were present in large numbers. There was separate seating arrangement for ladies. The proceedings started with the inaugural address of Ameer e Jamaat that is as follows:

After Hamd and Sana he said:

Friends and companions! It was decided to keep the All-India ijtema of Jamaat in Patna. However, after our decision to hold one all India ijtema, the conditions in the country changed completely. We were forced to cancel our all India ijtema and take this decision to have four regional ijtemas. That is because we wanted to reach our cadre and give them the necessary and appropriate instructions regarding the changes that were going to appear very rapidly in the near future. We were also apprehensive about these regional ijtemas and hoped that we would not have to face some unforeseen situation. But all Praise to Allah that we were able to conduct this ijtema.

Now, the speed at which India is moving towards turmoil and destruction, it is difficult for anyone to predict that in the coming year what conditions would be

prevailing in this country. Hence, it is important that our cadre should understand their position, realize their duty and responsibility. This is the only reason for which I have come to you inspite of being very sick. I forced myself (inspite of being ill) to convey whatever is important to our cadre before conditions change very rapidly and in this way discharge my responsibility before God. Please try to understand the importance of these regional ijtemas. Please make full use of these 2-3 days that you are getting to sit with each other. Do not waste a single moment. Moreover, after the ijtema ends please go back to your respective place and start the work according to the instructions that you receive.

After this speech Qayyim e Jamaat presented the annual report of Jamaat and presented the annual financial statement of accounts which has already been recorded in the proceedings of the ijtema of Tonk. Then Maulana Sayyad Sibghatullah Sahab, Qayyim of Madras zone presented the annual report of his zone.

Second session

The second session started the same day after Maghrib. This too was an open session. The number of attendees in this session was about 600 to 700. In the previous session Ameer e Jamaat had to remain seated continuously for 3 hours. He was extremely tired and started developing some pain around his kidney. He therefore could not attend this session and nominated Maulana Muhammad Ismail Sahab to preside over this session. First Maulvi Mazharuddin Siddiqui presented the invitation of Jamaat in English in the form of a written speech. This speech will be published separately in the

form of a pamphlet. Then Qayyim e Jamaat gave the following speech:

Respected Chair, ladies and gentlemen! Every way of life and school of thought / ideology is based on certain principles and poses some demands and requirements before its followers. The implication of accepting and following that ideology is to fulfill those demands and requirements. Whatever that ideology expects you to accept and adopt should be accepted and adopted without the slightest hesitation. Whatever it tells you to keep away from should be left alone. Whatever and whichever thing in life it wants to be done should be performed without any vacillation, even if one has to sacrifice ones benefits and accept huge loss instead. The people who follow the ideology in this manner are its true followers. It can spread only through such followers and if that ideology wants to establish itself in this world then it needs a strong group of such dedicated and committed followers. History is testimony to the fact that whenever an ideology or a way of life has established itself in this world – it was possible only because of such followers. As far as those people are concerned who only offer lip service, who accept it verbally but their lives, their work and dealings give evidence that they are not ready to offer any sacrifice and not ready to accept any loss in its path, such hypocritical followers are worse than the ones to openly reject that ideology. If they profess to accept the ideology then they are liars. We do not require any other proof of proving their refusal and lies in this matter. Their position according to that ideology and according to its sincere followers is worse than those who openly reject it. They are hypocrites and hidden enemies who are cutting the roots of our movement by posing as our friends. Such

people can prosper in a party or organization only until they remain hidden or the organizational awareness or strength is not to a degree, which can identify such people and throw them out.

To further clarify what I have just stated, please look that the two major ideologies prevailing in our country. One is 'Indian nationalism' or 'patriotism', which has replaced religion for three fourths of our population. Their demand is that in our country the majority should get preference over all things. The people who claim to accept this ideology are always ready to do anything to benefit the nation and protect it from any loss. They shall do so even if it may hurt other countries, communities and even the smaller groups in their own country. They shall continue to move along the same track even if such behaviour is cruel and shameful if you look at it on humanitarian grounds. Thus only such people can get place in these nationalist parties and if they do not have such emotions and are not ready for such work then they can never remain in those parties and will in fact be termed rebels and renegades even though they may be of very noble character and high morals. There are thousands of such examples in the nationalist parties and there is no need for any references.

In the same way, the other ideology is based on 'community worship' or 'semi-nationalism'. By accepted this ideology it implies that you will give preference to the benefit of your community over others. You will not hesitate in doing any work that benefits your community or hope that it may benefit your community. You will stop from doing any work that will hurt or is likely to hurt your community. You will do so even if such behaviour is cruel and shameful if you look at it on humanitarian grounds.

You shall do so even if it may hurt other countries, and the other communities of your country. The underlying principle of 'community worship' is that all those works and methods are pleasing and acceptable which benefit your community and all those works are wrong and unlawful which hurt your community. There are hundreds of examples before us. Even in Muslims the people who follow the principle of 'community worship', for them although interest, liquor, song and dance are prohibited and unlawful according to their religion, they are opening Muslim banks, Muslim insurance companies, Millat Art Production and other film companies. They are taking contracts of producing alcohol and other banned substances with complete boldness as if the benefit of our community lies in such things. The result of this 'community worship' is that you will never see any efforts towards following Islam and check if Islam gives some guidelines in their politics, social, employment and all other collective / public issues although it is only through Islam that they became Muslims and become claimants to their separate rights. They can make such people their members, leaders and even "supremo" who might serve the interests of their community, even if he may be presenting a very image about some of the most fundamental tenets of Islam and damaging it. That is because they are community-worshippers and for them community benefits overrides all other causes. They can accept the decline of Islam but cannot tolerate any loss to the community.

Gentlemen! The religion Islam on which you and me have brought about faith (*'Iman'*) is also a way of life. It has some rules and a specific doctrine with fixed expectations and responsibilities. Like the other religions

and ways of life, Islam too makes it obligatory for its followers and adherents to follow certain things and renounce or leave certain things. Islam commands its followers to change and refrain from their own way of doing things and do things in the way Islam commands instead. It tells them that if they want to remain true to the faith they have accepted then they should not care about any other thing and its teachings. They must obey all that Islam commands without any hesitation, refrain, and keep away from all those things, which Islam has prohibited. Just as any other ideology that wants its adherents to strictly comply with every single work and business according to the rules set by it to prove that they are true adherents and followers of that ideology, in the same way Islam also demands its followers and says that: if you call yourselves Muslim then you must prove your claim through the way you lead your entire life, by all your transactions and all your relations. You must bear true witness to the truth of Islam in your private life, your family life, your moral, cultural, social, economic and political and public life. You must prove that Islam is dearer to you than yourself, your children, your family, your community and even your own country. You can put yourself at risk, jeopardize your own family, your community and even your country and the whole world but cannot tolerate Islam to be in peril. You can tolerate even a big loss to them but it is impossible for you to tolerate the slightest loss to Islam. These are the kind of people who are real Muslims in the eyes of Allah and His Prophet. Islam can spread only through such Muslims. Moreover, if at all Islam will be established anywhere on earth in the future then it can only be at the hands of such Muslims.

As far as those people are concerned, who call themselves Muslim but at the same time profess nationalist, community-worshippers, socialist and communist have not understood Islam at all. On the other hand, either they do not understand the A B C of other ideologies or are blank about anything. That is because as I have said earlier every ideology has its own requirements and expectations and it is not possible for one person to cater to and fulfill the requirements of these competing and contradictory ideologies. Hence a person who professes a multiple of ideologies has to be a true follower of one and a hypocrite of the other; he will be loyal to one ideology and a traitor to another or be unfaithful to all. Especially since Islam takes its followers completely under its grip, gives very specific instructions and commands regarding each and every aspect of life and its expectation from Muslims is "اُدْخُلُوا فِي السِّلْمِ كَآفَّةً" (enter into Islam completely and whole-heartedly). Therefore, a Muslim can only be a Muslim at one point of time and nothing else. Moreover, if he claims to be someone else then we must understand that he is not the kind of Muslim that Allah and His Prophet (pbuh) expect a Muslim to be. A Muslim is expected to bear witness to the following by his words and deeds namely:

(1) He does not accept any other Lord, Master and Sovereign of the earth besides Allah.

(2) He does not accept any leadership, guidance, authority and headship that do not accept the obedience of Allah and His Prophet (pbuh).

(3) He believes that for any law and constitution to claim true legitimacy should acknowledge the Divine Guidance to be its source and foundation.

(4) He believes that he is accountable for every word and deed before God.

All these things listed above is cutting at the roots of all other worship besides that of Allah and hence these two kinds of worship cannot go hand in hand.

This is the work, towards which we are toiling hard in order to bring it to the attention of Muslims. We invite them to keep introspecting their lives and efforts themselves. They must take stock of their business dealings, their relationships, their leisure pursuits and their ambitions as an individual and a community and see how much of it is patterned according to the fundamentals of Islam and how much is not. A *'Mufti'* (person giving Islamic opinion) or a *'Qazi'* (Islamic judge) might make a mistake in judging your faith and Islam. However, if you accept Allah to be the Knower of the Unseen and *'Aleemum Bizaatis Sudoor'* عليم بذات الصدور(Knower of what is in the hearts) then you cannot escape judging the condition of your own conscience in terms of obeying and following the religion (Islam) that you consider to be your basis of success in this world and the Hereafter. It is quite possible that your verbal claims and slogans will impress people and even mislead some. However, the entire reality cannot remain hidden from God. He will not look at your names and your slogans but will examine your work and your intentions. The model of Islam that you are currently presenting before the world appears nothing else but *"Khasarud Duniya Wal Akhira"* خسرالدنيا والآخرة (failure in this world and the Hereafter). The Islam you are practicing is painting a very bleak picture of the real Islam before the world and is misleading them and the Book of Allah is testimony to the fact that this kind of Islam (that

Muslims are presenting) shall have no place in the Hereafter. Islam also presents two alternatives like other ideologies and ways of life. One is to accept it completely and wholeheartedly and the other is to reject it completely. There is no possibility of remaining Muslim and non-Muslim together at the same time. However, if you insist on remaining so then the fate of the previous Muslim nation - namely the Jews is before you. If you want to escape this destiny then the only way is to bring true faith in the Divine religion (Islam) and give true witness to your faith through your lives, your transactions, your words and deeds and your efforts and exertion.

We tell our non-Muslim brothers that Islam is not the property of Muslims nor is it the sole legacy of their ancestors. This is the only righteous path for the entire humanity, which God has bestowed on humanity for its guidance. This is not a new way. Ever since the world came into existence and wherever Divine guidance was revealed - the same path (to salvation) was shown. Namely that man must remain an obedient slave of Allah. He must adopt goodness and pious deeds, avoid evil deeds, he should not commit oppression and excesses on people, discharge the rights of others, support the weak and the needy, make arrangements for the implementation of Divine laws on this earth. Those who are disobedient and rebel against Allah should remain subservient to Islam and the people should remain protected from their evils and mischief even if these rebels were to remain on the earth. This is known as Islam in Arabic. It might have had different names in different languages but its reality remained the same inspite of difference in language. This religion was send to you in the same manner as it was to other nations and it was send in its final form towards the

Arabs. When you and some nations disregarded some of its parts, mixed it with the religion of others and totally ignored some of it then it was send once again to a community. This community protected that guidance (Islam) and protected the biography of the one (the Prophet (pbuh)) who brought that guidance. Thus this (Islam) is something that you had lost but actually belongs to you (and which you now need to reclaim). Don't frown upon it as if it were something foreign, rather thank God that he has returned you back something that you had lost. If you wish to see it in its original and pristine form then study the Quran and look at the lives of the Prophet (pbuh) and the Noble Companions (may Allah be pleased with them). Do not form an opinion about Islam by looking at the lives and transactions of Muslims. The way you have forgotten about religion and faith and become engrossed in nationalism, community-worship and materialism, in the same way Muslims have also turned their backs to Islam and are engrossed in the same things. For the Muslims of today, Islam carries no other use except as a national slogan in their meetings and processions. Please study Islam with an open mind. Examine and test all its aspects. We have presented it in the form of a system in its original form. If you are prepared to understand it then we are ready to help you in every possible manner. It is very surprising that you study Socialism, Communism, Nazism, Fascism and every other ideology and look at all its good and bad aspects. On the other hand, you look at Islam with blinkered eyes and through the prism of prejudice. This is because of the people who associate themselves with Islam are your political rivals. Islam is a divine religion and is a blessing for all the servants of God just as water, food-grain, fruits,

flowers, rains and all the other things created in the sky and the earth. When you do not avoid these blessings why do you try to avoid the blessing (of Islam) merely because it is practiced by Muslims?

My dear brothers!

This is a very clever plot of Satan. He creates various obstacles for man to divert him from the truth. You are being trapped by him (Satan) and spoiling your worldly life and your Hereafter. We are presenting the religion of God before you. This is our responsibility which our Lord has given us. He has commanded us to spread every good and virtuous thing to those who do not know it, so that they may also benefit from it. In this way, the evils on this earth would end. At the time when you will have to give account to Allah on the Day of Judgment, Allah will ask "Some of my servants had presented my religion before you, they had requested you to ponder over it, but you did not pay any attention". Please tell me, what answer will you have then? This Day of Judgment is going to come and nothing can stop it from coming except a heartbeat.

I hope my Muslim and non-Muslim brothers will ponder over my words in a calm and composed manner.

Some unpleasant events after the Madras Ijtema

The people who are aware about our ideology and our methodology know quite well that it is not our style to quarrel with other people and other parties. Therefore, we did not want the trouble created by some rabble-rousers and certain irresponsible people on the occasion of our regional ijtema at Madras to come on record in our proceedings. But after such unfortunate behaviour by the public, the stand that some of our leaders and our cadre adopted and openly supported the mischievous elements

and tried to spread misgivings about Jamaat-e-Islami, it became imperative for us to describe the entire episode in brief accurately.

The annual proceedings of Jamaat were being read out in the first session of the ijtema. Around 4 PM a 40-50 strong crowd waving Muslim League flags came and started shouting slogans at the main entrance of the ijtema-hall. They made such a loud commotion that the voice of our speaker could not be heard by the audience inspite of using the loudspeaker. Ameer e Jamaat was presiding over the session. He instructed Qayyim e Jamaat (who was reading the proceedings) to stop and requested the audience to remain silent. There was pin drop silence in the ijtema-hall. The crowd that had gathered outside kept shouting and creating a commotion. Some people even entered the ijtema-hall and tried to create a ruckus inside. Some climbed on the main entrance of our ijtema-hall and hoisted the Muslim League flag. Some of our workers who were standing near the entrance told them that there was no need to create such a fuss if they just wanted to hoist their flag. If you had told us, we ourselves would have hoisted your flag. Now please join us inside and listen to the proceedings. In this way, all the people became seated and the session started again and continued.

It would appropriate to mention here that the police which had arrived (at the ijtema) to maintain law and order tried to intervene many times but our volunteers told the police very clearly that we ourselves are responsible for maintaining law and order within and inside the ijtema-hall. We do not need your support. Please allow us to handle the situation.

In the second session, Maulvi Mazharuddin Sahab and Qayyim e Jamaat gave speeches, which around 500-

600 people heard with a great deal of patience and in rapt attention. When Qayyim e Jamaat ended his speech, which is presented above, a worker of the Muslim League Dr Nematullah Sahab wrote a question on a chit of paper and sent it to Qayyim e Jamaat. The question is as follows:

"Can Islam and Muslims both be served at the same time? And if they cannot then what is the reason"?

At the same time, a religious scholar (Aalim) who belonged to the Muslim League and appeared to be quite senior and old also wrote a question to Qayyim e Jamaat that is as below:

"Will we go to Hell, if we make a disobedient and mischievous person our leader"?

Barely had Qayyim e Jamaat reached the microphone to answer these two questions when around 200-300 people suddenly stood up and started shouting slogans like - "Long Live the Muslim League", "Long Live Qaid e Azam", "Long Live Pakistan" and "Down with Jamaitul Ulema". They made such a loud commotion that we were unable to hear anything. Qayyim e Jamaat used the loudspeaker, requested, and advised the members of Jamaat and our sympathizers to maintain utmost calm, ignore whatever slogans the rabble-rousers are making and not to answer back. Jamaat has been formed to establish peace and to put an end to the turmoil in this world. Even if some of our cadre is injured at the hands of these rogue elements, still we must tolerate it with a lot of patience and determination. To sacrifice your life to stop turmoil in this world is bravery not cowardice. We have risen with the mission that was entrusted to the Prophets. We have to teach morality to the world. We have to answer stones with prayers just as our leader (Prophet

Muhammad (pbuh)) did. So, please control your emotions.

That is why all our members and sympathizers kept quiet and remained seated at their respective places and did not move even slightly. Then the rogue elements started moving towards the stage and threw some shoes here and there. Seeing this, Dr Nematullah wanted to reach the stage in order to calm the situation by counseling the rogue elements. But the rabble-rousers and mischief mongers started abusing even Dr Saheb. He pleaded with them to listen and asked them to stop in the name of Allah, His Prophet, the Muslim League and Qaid e Azam. He told them that I am a worker of Muslim League. I have given many sacrifices for the League and I am ready to lay down my life for Pakistan. However, his words fell to deaf ears and the rabble-rousers and rogue elements continued to create mayhem. In the end, Dr Saheb started shouting slogans of the Muslim League. This calmed down the rogue elements a bit. Dr Saheb then said: "This is not an ijtema of Jamiatul Ulema but of Jamaat-e-Islami which is carrying the flag of complete Islam. They want to establish Islam as a way of life. I have given a question to the speaker. Please allow him to answer my question and state whatever he wants to convey". Hardly had Dr Saheb completed what he was saying when the crowd started shouting once again and created an even bigger ruckus than before. Then another League worker who was a President or Secretary came up to the stage and tried to calm down the commotion in the same manner as before but it was a futile attempt. In the end he started saying: "I am a Pakistani. Its formation is the purpose of my life. Whosoever opposes it is our enemy and we shall crush him ...etc etc. This reduced the

tempo of the rogue elements and they were requested to listen to the answer posed by their leader. Thus some of them sat down and some remained standing; however there was some degree of silence now in the ijtema-hall. Then Qayyim e Jamaat gave a small speech and the session ended.

"My dear brothers! I was very sad to see that you do not have any patience and tolerance. Your emotions and feelings have so overwhelmed you that you do not care about the glory and prestige of yourself, your community and your religion. You must reflect on the things that you have done in the last half an hour to 45 minutes. Which principles, culture and civilization can justify such behaviour? We presented some things before you and you were given the opportunity to present any objection or any doubt or suspicion without any hesitation. Eventually two of your respected workers even presented two questions. But instead of listening to those questions and trying to understand their answers, you started creating a commotion. It means that you do not care for anything whether it is right or wrong. Your wishes are paramount and supreme and must be followed irrespective of them being right or wrong. Please reflect and ponder. You will never be able to prosper in this world with such an attitude. You do not have the slightest discipline and order in yourselves. Everyone has become his own leader, has become a servant of his own whims and fancies to such an extent that he is not ready to obey even the leaders he himself has chosen.

Anyways I was happy to see that finally you were able to control your emotions and I was satisfied to note that your moral sensitivity is still not dead and if nurtured properly, it can overcome your other emotions. Before I

say anything about these questions, I want to clarify at the outset that our invitation is towards Islam and nothing else but Islam. We do not add anything to it nor subtract anything from it, for the simple reason that we and for that matter anyone else simply does not have the authority to do so. Whatever we present has the backing of the Quran and the Sunnah. Hence, whatever objection is raised on us and on our invitation should be backed by the evidence from the Quran and the Sunnah. Our answer to those objections should also be evaluated on the same lines. If someone does not accept this standard (of the Quran and the Sunnah) of evaluation then we do not have any answer for them. I also wish to state very clearly that; we decided to live and die for the sake of this invitation and this cause. No power on earth can move us away from it nor can they frighten us. Yes, you are welcome to step forward with proof, evidence from the Quran and the Sunnah. If you can prove this path to be false and wrong through the teachings of Allah and His Prophet (pbuh) then not only would we leave it but also announce our mistake from this very stage and will also thank you for showing us the right way. But if someone thinks that he will be able to turn us away from the truth by creating noise, commotion and an uproar then he is mistaken and he should clear his misunderstanding as soon as possible.

Now as far as your questions are concerned, let me state that tomorrow after Maghrib there is a public speech in which our Ameer will present his invitation to the public and you will have a chance to present all the questions, objections and doubts that you have. Hence I suggest that I should give these questions to him to answer. In addition, he will answer these two questions in his speech tomorrow.

You will get much more authentic, logical and satisfactory answers from him. Maybe my answers might not satisfy you and the issue may not be resolved. Hence this meeting comes to an end here.

After this, the rabble-rousers again started creating commotion and entered the store and kitchen of the ijtema-hall. They stole the food of at least 50 people and with utter lack of remorse; they started eating that food on both sides of the main road.

In between all this upheaval, the police ordered one more vehicle for their own support and wanted to interfere repeatedly. They even taunted our cadre by addressing them as cowards. They said: "You are strange people. You do not care about your own respect. You are being insulted and affronted and you are preventing us from intervening instead". But the workers of Jamaat kept telling the police that: "Please do not intervene, we assure you that there will be no confrontation and rioting. Riots always happen when there is retaliation and we have decided that no matter what these people do, we are not prepared to accept that we beat our own brothers with sticks and fire bullets on them with your help.

Around 11 PM when the rogue elements dispersed, things settled down and there was no chance any further disturbance, the President of the session Maulana Muhammad Ismail Saheb and Qayyim e Jamaat got up from the stage and returned to their respective accommodations.

Qayyim e Jamaat gave a complete report about this incident to Ameer e Jamaat. He said that since we have come here to reform people and not to put them into difficulty, we should leave the place of the ijtema and the entire programmes of the ijtema tomorrow should take

place at the place Ameer e Jamaat was staying namely the residence of Maulvi Nazeer Hussain Sahab Kasuri. The public meeting scheduled tomorrow should also be cancelled because we do not want to force people to listen to us. If the people of Madras do not want to listen to us then we will not insist on making them listen.

The next day on the 26th of April a person probably by the name of Abdul Hafeez came to the Ameer e Jamaat and said that he along with reasonable people were deeply hurt by the incident that happened yesterday and we are very embarrassed by the fact that the people of Madras did such things which were below dignity. Even the leaders of Muslim League are feeling bad about it. When we came to know that you have cancelled your public meeting today, all the educated and reasonable people are feeling sorry about it. Your literature has been spreading in Madras since a long time and we hoped to listen to your invitation through your own self. Allah had given us this opportunity but some rogue elements have now created this unfortunate situation. Please do not deprive us of this opportunity. We assure you that such a situation (of disturbance and indiscipline) will not be repeated.

After hearing this Ameer e Jamaat said: "You might be knowing that for the last two to two and a half years I am suffering from kidney problem. Only last year I got operated but the problem reappeared. It was not possible to make such a long journey without jeopardizing my health. But seeing the delicacy of the situation and realizing my responsibility I set forth from my house in this very (fragile) condition. I wanted to share whatever little light of knowledge Allah has given me with you brothers and explain to them their responsibilities as Muslims and as members of the Muslim Ummah and what

is their actual situation. But the Muslims of Madras demonstrated yesterday through their attitude that they do not want to listen to me and hence I cancelled the public meeting today. That is because I have no intention to make those people listen to me if they do not wish to do so. As far as my religious responsibility is concerned I have fulfilled it. Now if they realize their mistake and want to listen to me then "*Bismillah*" I am ready to serve you. However, the local leaders of Muslim League should assure me that they would keep the public under control whoever is under them. I do not care about people disrespecting me but I cannot tolerate the disregard to Allah's religion and the invitation (*Dawat*) of His Prophets, especially when the perpetrators are Muslims".

Abdul Hafeez Saheb took this message and left. Then in the daytime, many well-known people came and they expressed regret like Abdul Hafeez Saheb. Ameer e Jamaat gave them the same reply. He also tried to explain to them that the moral condition of Muslims has declined considerably under the leadership of this nationalist movement and it is highly regrettable. In the name of "community awareness", certainly certain demands have been created within them and their passions have been inflamed regarding getting those demands fulfilled. But neither have they been imparted any moral training nor has any feeling of patience and endurance created in them.

To make the masses so wild and uncontrolled is very dangerous from all aspects. I fear that they might do something unwarranted for which the Muslims of Madras and maybe even the Muslims of entire South India shall then have to pay a very heavy price. If they continue to tread this path then very soon they will encounter a big

accident. Not caring and giving no regards to your own leaders is highly regrettable and extremely worrying. You must pay attention to it immediately. If you do not bring about any improvement in this aspect then very soon (you leaders) will realize that your followers have started insulting you in public and disrespecting you. The temperament of the masses is like fire and water. They are capable of destroying their own house just as they are capable of destroying those of others.

Inspite of all this I am forced to say with deep regret that except Seth Sir Muhammad Jamal Sahab there were very few people who really regretted what happened. Most of them were proud of the fact that the Muslims of Madras have become so attached to the Muslim League that now they cannot tolerate the presence of any other party among Muslims, even if it were inviting people to the truth.

The same day a few minutes before Maghrib, about 6-7 leaders of the Muslim League including Janab K.T. Shareef (Secretary Muslim League), Janab Ataullah Sahab (MLA Central), Janab Abdul Hamid Sahab (MLA leader Muslim League Assembly and Party) and the elderly person who had asked the second question in the ijtema yesterday, came over and expressed the desire to meet Qayyim e Jamaat. He therefore came out to meet them. After introducing each other Janab Shareef Sahab enquired about the public meeting of Ameer e Jamaat and Qayyim e Jamaat presented him the same things which Ameer e Jamaat had conveyed to Abdul Hafeez Sahab and told him that having or not having this public meeting is entirely their wish. These discussions were going on when suddenly there was a very big commotion in the ijtema-hall. The noise and din was so high that it was not possible to continue the ijtema even in the residence of

Ameer e Jamaat where the ijtema was convened today. We sent a message to our workers not to retaliate and tolerate the insults and nonsense of the rogue elements with a smiling face because we consider them to be quite helpless. That is because their leaders never thought it necessary to teach them about order and discipline. Whatever they have learnt they are practicing. You do what has been taught to you.

At the same time Qayyim e Jamaat requested the leaders of the Muslim League to go and control their followers because neither you nor us would be able to take any decision without things coming under control.

All these leaders went to the ijtema-hall. The hired goons had put up many pictures of Jinnah in the entire ijtema-hall. They were making a commotion everywhere and too much mischief. Their leaders silenced them after continuous efforts of almost an hour and gave some slogans to please them. Now please tell us, do you want to listen to the speech of Maulana Maududi or not? If you want he will speak if you do not want then he will not. To this, the crowd of about 600-700 replied, "Never! We will never listen to him". After this their leaders told them to disperse but they continued making a commotion and shouting for a long time. When we checked and surveyed the ijtema-hall a lot of utensils and mattresses were missing from the ijtema-hall.

The police was present in large numbers during this entire episode. They had made a lot of security arrangements because since morning it was quite wide spread that the hired goons would come prepared to the ijtema-hall and set it on fire. Inspite of all efforts by the police, the workers of Jamaat did not allow the police to act and intervene and told them that these people have

become crazy with their emotions running high and have lost their balance right now. It would be injustice to beat them with sticks and fire them with bullets. We are not feeling angry with them but feeling pity instead. We are hopeful that Insha'Allah we will succeed in getting rid of their disease.

We hope that after this incident the senior and responsible Muslim leaders of Madras will sit together and ponder about how to control and remedy this situation. However, we were very disappointed when we came to know that things were being cooked up the next day to justify the commotion and upheaval done by these rogue elements. Some said that these people had some personal enmity with the *'Nazim'* (in-charge) of the ijtema. Some said that it happened because the people of Muslim League were excluded from the arrangements of the ijtema. Some said that this disturbance happened because when one of the Jamaat members was asked about the purpose of this ijtema – he replied – to turn people into Muslims. This angered the people...etc. The justification, cooking and inventing of excuses did not end there. In fact after a few days the President of Madras Provincial Muslim League Janab Muhammad Ismail (MLA) got a long statement published in many newspapers in which he tried to justify the actions of these hooligans by saying that the speeches (by Jamaat-e-Islami leaders) in the ijtema contained many unjustified and inappropriate attacks against the Muslim League and its leaders. Hence there was a need to react strongly against such an attitude. Maulana Maududi received one more letter from one of the leaders of the Madras Muslim League.

Respected Janab Sayyad Abul A'la Maududi Sahab,
As Salam alaykum wa Rahmatullah

I heard from some people that you have returned from Madras – sad and disappointed. You have called the people here as uncultured etc. There is no doubt that the public made a commotion in your meeting but this was not a mistake of the public but it happened because of the wrong attitude of some of your workers. We believe that the Muslims of Madras trust Mr. Jinnah and accept him as their leader. But this does not mean that they should refuse to listen to the thoughts of other parties.

Actually whatever happened in Madras was because of Mr. (...so and so). This person is famous in Madras as a Congressman. He always abuses Mr. Jinnah and criticizes the Muslim League. As the public was angry with him from before and as the ijtema happened with him as *'Nazim'* (organizer), the people thought that this ijtema is definitely against the Muslim League. However, later on we came to know the reality that your Jamaat has no relation with the Congress or the Jamiatul Ulema. We appeal to you earnestly that if you want the work of Jamaat-e-Islami to spread in Madras then you must remove two people from here Mr. (...so and so) and Mr. (...so and so). Till as time these two gentlemen will remain here in Jamaat, believe me Jamaat-e-Islami can never prosper in Madras. Because these two people are completely unreliable in the eyes of the people.

I hope that you will forgive our mistakes because of which you faced many difficulties. I will appreciate if your reply back.

Was Salam
Signature...
19 April 1947

Ameer e Jamaat replied to the above letter in the following manner –

Respected Sir,

As Salam alaykum wa Rahmatullah

I received your letter yesterday. There is no doubt that I have returned back from Madras, sad and disappointed. But please do not think that this sorrow is for myself or that I am angry with my Muslim brothers. Rather, I am saddened at the condition of the Muslims of Madras. Their condition is highly regrettable. And I foresee that with this condition the Muslims of Madras will suffer a lot. I have conveyed verbally to the leaders and respectable elders of Madras that the people becoming so much uncontrolled and wild is not a good thing as there is a possibility that they may do something totally against their own leaders and this will have very serious repercussions on the entire Muslims of South India. It is obvious that what the Muslims of Madras did, was neither upon the instigation of their leaders nor did their leadership agree to such misbehaviour. Then what other meaning can one derive except that they have gone beyond the control of their leaders. They have become their own leaders and some irresponsible and rebellious person can instigate them very easily. Today this thing happened with us and so there was no negative reaction. That is because we are their well-wishers and will always do well to them even if they do something damaging against us. However, if they do such a thing against some other party, which is as rebellious and wild as they are and which is backed by the majority then it can become a reason for some very dangerous riots and disturbances. I

wanted to convey this to the leadership of Madras so that they understand the situation well and try to rectify it.

You have mentioned Mr. (...so and so) and Mr. (...so and so). Even if what you state is 100% correct, still is it permissible for them to enter our ijtema-hall with drunken goons, throw shoes, run away with food and steal other things from the ijtema-hall and put up portraits in the hall of a religious organization? I am surprised at how you can justify the inappropriate and wild actions of the mob by blaming Mr. (...so and so) and some other person. For a moment assume that this ijtema was that of the Congress Muslims. Would this kind of behaviour be justified even then?

I had enquired with our members of Jamaat-e-Islami, there and then. I had investigated all your allegations against them and had advised them to work very cautiously. Nevertheless, it was not possible for me to throw out the few people who had accepted our invitation of the many thousands of Muslims of Madras for the sake of people who did not respond to our invitation. 72 people have come forward to work for Jamaat in Madras, they will soon move ahead in the Jamaat Insha'Allah, and the people who are not as pious or capable will lag behind.

Yours humbly
Abul A'la
7 May 1947

We have described this entire episode as it is and we hope that this will clear the misconceptions and misunderstanding that is being spread in some of the zones of South India, based on baseless propaganda and false allegations.

Third session

Saturday 26 April 1947

This was a special session and took place at the residence of Ameer e Jamaat. Only arkaan (members) and sympathizers of Jamaat attended this session. The following are the proceedings of the same:

1. The remaining report of Madras province was read by its Qayyim.

2. Maulvi Muhammad Yunus Sahab – Qayyim of Hyderabad state presented the annual report of Hyderabad.

3. Sayyad Abdul Hakim Sahab – Qayyim of Mysore province read the annual report of his zone.

After this, the suggestions that had come through the members and units of Jamaat of South India were presented. First Qayyim e Jamaat would read out the suggestion or recommendation and then other people would be given an opportunity to speak in favour or against it. In the end Ameer e Jamaat would give his opinion or decision and then again the people would be given an opportunity to speak if they did not agree with it or had some doubt regarding the same. But such a situation did not arise. The suggestions and the decisions on the same are written below in serial order:

Suggestion # 1: Hyderabad province is very backward in terms of education and hence there is a very large population that understands only very simple and plain Urdu. To acquaint them of the invitation of Islam it is necessary for the book 'Khutbaat' (Let us be Muslim) to be published in the form of small booklets (instead of one single book). Since each booklet will have much less pages, people will be able to read it and purchase it much

easily and this might pave the way for further expansion of work.

Clarifying more about this recommendation Maulvi Muhammad Yunus Sahab briefed regarding the local conditions in Hyderabad and asked Ameer e Jamaat two questions listed below:

(1) Will it not create a misunderstanding that Jamaat is out to make money through this endeavor namely publishing the same book in the form of smaller booklets?

(2) All our books present the same thing. Splitting it and publishing them in separate form will be like showing different parts of the human body. By doing this the reader will not be acquainted with our complete message and he will not be able to understand our objective. How will you overcome this shortcoming?

Answering the above 2 questions Maulvi Muhammad Yunus Sahab said that there is no need to worry about such a thing in Hyderabad province and that people would perceive it to be a money making move. In fact people are themselves demanding it and as Markaz has stopped publishing 'Khutbaat' in the form of separate booklets the work of propagation has suffered a lot.

Answering the second question Yunus Sahab said that by publishing each sermon ('Khutba') of Ameer e Jamaat separately there is a danger that our complete message will not reach the reader. Hence 'Khutbaat' should be divided into 5 parts and then each part can be published separately. For example they can be published as: Fundamentals of Islam, Fundamentals of Prayer, Fundamentals of Zakat, Fundamentals of Hajj and Fundamentals of Jihad. In this way the complete message can be conveyed.

Ameer e Jamaat: If this is the situation then special permission to do so, (print 'Khutbaat' in separate booklets) is granted but your workers and volunteers should use this only for propagation. You must not advertise it nor must you keep them in the general bookstores. Moreover, if you see that some misunderstanding is being created (regarding its commercial motive) then you must stop printing them in booklet-form.

Maulana Sibghatullah Sahab: The situation of Madras is very much similar to Hyderabad. There also there is a severe need to publish 'Khutbaat' in the form of booklets.

Ameer e Jamaat: Please order the same according to your requirement from Hyderabad. But in Madras also please do not advertise it nor keep in the general bookstores.

Suggestion # 2: In India the majority community is non-Muslim and our literature has been written with only the Muslims in mind. So in order to spread our message among non-Muslims it is necessary to prepare simple (easy to read and understand) literature keeping in mind the psychology of non-Muslims and it must be translated into languages that the non-Muslims understand.

Ameer e Jamaat: There are two aspects to this question. First, we must convert the titles and topics that we already have into easy and simple language and secondly we must prepare new literature keeping in mind the psychology and needs of non-Muslims. To which aspect do you wish to point out?

Maulvi Muhammad Yunus Sahab who gave the suggestion said: I was trying to point out to the first aspect.

Ameer e Jamaat: Last year during the ijtema in Allahbad we had make a circle (wing) for preparing literature for the general public. However, this department has not done any work so far. Our members and sympathizers should themselves step forward and do some work in this direction. It is very difficult for me to start some new project. I pray to Allah that He grants me enough strength to complete the "Tafheemul Quran" (the exegesis of Quran written by Maulana Sayyad Abul A'la Maududi). I can give instructions regarding work and can even supervise it, but it is very difficult for me to do that work on my own. As far as simplifying the language and making the method of conveying an idea easier, is concerned, it is definitely required but there is no need to create separate literature (exclusively) for non-Muslims. The non-Muslims are not one homogenous group but made up of multiple factions. Addressing them separately is neither possible nor recommended. Every invitation is designed keeping in mind the audience that is directly before the person who invites and it is through the invitation that people come to know about the invitation and what is wants. The Holy Quran has also adopted this method although the reform of the entire world is before it. Still it addressed only the Arabs who were its original addressees. The Quran criticized their perversions, described their ill deeds and presented its invitation keeping in mind their needs and their temperament. But you see that Islam spread throughout the world through this very Quran. Every person who reads the Quran can understand Islam through it and find out its demands. Similarly, the other ideologies also address the people before them and the whole world understands that ideology through that address. Take the example of the

civilization and philosophy of Europe. This resolves the problems of the people of Europe and debates only their specific conditions. Nevertheless, the whole world understands that philosophy and even being influenced by it. Hence, there is no need of any separate literature for non-Muslims to spread the message of Islam. In fact, whatever literature has been written for Muslims is sufficient to explain Islam to the non-Muslims. The real need is to have a strong organization and a strong Jamaat, which comes up with this invitation and demonstrates Islam by putting it into practice.

Suggestion # 3: The third suggestion was the same that was presented in the ijtema at Tonk and registered as Suggestion # 3 there. So there is no need for repetition.

Suggestion # 4: The verses of Quran should be sorted and compiled in the form of 'khutbahs' (speeches) that increase the faith in Allah, His Prophet (pbuh) and the Hereafter. So that the people and the members who do not study the Quran deeply and they cannot search and arrange the verses of the Quran by themselves, would be able to understand the basic teachings of Islam through those 'khutbahs' and they would understand the Quranic method of inviting people.

Ameer e Jamaat: Please note this recommendation and passed on to the Department of Quranic studies with instructions to study the same. As far as the Quranic way of inviting people to Islam is concerned, Maulana Amin Ahsan Islahi is writing a detailed book on it and shall soon be published. (This book has now been completed).

Suggestion # 5: Apart from Urdu, the other languages like Arabic and Persian are commonly spoken in Muslim countries. The faster our literature is translated in these languages, sooner will people of similar thought and

temperament be attracted towards our invitation in these Muslim countries and will then spread in them. Hence, we must pay special attention to them. Then the importance that the English language commands in the cultured world also cannot be denied. Hence, English translation of our literature should be published as soon as possible.

Ameer e Jamaat: We are already doing this work according to our strength and resources and we want to speed up this work as much as possible. However, neither do we have enough workers nor do we have enough translators. We are also unable to procure the required paper for printing. We have only one person so far to translate into Persian and he is currently in a lot of difficulty. The translation work into Arabic has also slowed down because of the unavailability of the right workers. Inspite of many efforts we could not find anyone who is ready to work full time for us and carry out the required translation work into English. Rest assured, we are fully aware of this requirement.

Suggestion # 6: The arkaan (members) should be updated regarding the sorting of arkaan (members) according to their talents, that was done in the ijtema of Allahabad. For example, we can publish their quarterly progress report in "Kausar".

Ameer e Jamaat: We have not been able to carry out any satisfactory work in this direction. We will implement your suggestion once we are able to make some progress along those lines.

Suggestion # 7: Jamaat must start a weekly or a fortnightly magazine in English to cater to the propagation amongst English knowing people and among non-Muslims.

Ameer e Jamaat: We ourselves are feeling the need for it. However, the lack of the right people is becoming an obstacle in carrying out this task. Those who can help us in this matter are requested to support us.

Suggestion # 8: Last year during the ijtema at Allahabad, there was a suggestion to publish the quarterly reports of different units /zones of Jamaat, which would provide the report of their activities and programmes. Jamaat would come out with a weekly or fortnightly newspaper or magazine in simple Urdu – this recommendation was accepted. We do not know for which reason this suggestion could not be implemented.

Ameer e Jamaat: We are publishing whatever is important in "Kausar". We do not want to cultivate the pleasure of publicity (showing-off in our cadre). He (Allah) knows everything for Whom we are working. We publish only those things, which might be useful for spreading our invitation and propagation. "Kausar" is presently fulfilling this requirement. Therefore, there is no need to start another newspaper merely to fulfill this requirement. However if we feel the need to start a weekly to increase the pace of our invitation then we will definitely do so.

Publication of literature in South Indian languages

After the suggestions, the question of establishing publishing houses for coming out with literature in the major South Indian languages (Tamil, Telugu, Marathi, Kannada and Malayalam), was discussed. Ameer e Jamaat told the members of South India that the conditions in the country are developing in such a way that it is extremely difficult to do the work of propagation in the Urdu language in South India and other Hindu-majority areas.

Anyways it was quite difficult to spread our invitation amongst non-Muslims in Urdu even before. However, this may become a difficult task even amongst Muslims in the near future. The reason being – education will be imparted in the respective local language and that local language will become the official language of that area. The prevalence of Urdu will decline significantly. If we are unable to provide our literature in these languages on a mass scale before the decline of Urdu then it would be difficult to introduce Islam even to Muslims. Hence, it is very important to translate our literature into those regional languages as soon as possible.

We have already established the Malayalam Publishing House and some work has already begun. However, we were unable to make any arrangements in the remaining four regional languages. We will have to seriously ponder on how to meet this requirement.

Tamil

We have been trying to establish a Tamil Publishing House since many days but have not succeeded so far. There was a long discussion and debate on this issue and the conditions responsible for it. Finally, Ameer e Jamaat said that Maulvi Shaikh Abdullah Sahab – Valtana Camp, would work as Manager – Tamil Publishing House. Janab Mohiuddin Abdul Qadeer Geelani Sahab – Kayapatnam would work for translation into Tamil. Later on we will also take the services of Abdul Samad Sahab Nadwi who would join us after graduating from (Darul Uloom) Nadwa . Besides this, a committee of 2-3 people should be formed which would work and give suggestions to the Maktaba (book house). The members of Madras province are given a two-month period. In this time you should find

out how much local help, resources can be provided. On the other hand, Maulvi Abdul Jabbar Shareef Sahab should search for a house in Madras or its suburbs, which could be sufficient to serve as the residence of the Qayyim of Madras province as well as the office of the workers of the Tamil Publishing House. Then these two works should be combined in one place so that Maulvi Abdullah Sahab and the other workers of the Publishing House should support the Qayyim of Madras in organizational matters and the Qayyim should support and supervise them in issues related to the Publishing House.

Telugu and Marathi

Nowadays, the Jamaat of Hyderabad (Deccan) has offered its services for translation and publication in both these languages and they are ready to take complete responsibility of this task. The institution which has been established by Hyderabad Jamaat by the name of "Darul Ishaat – Nishat us Sania" will carry out this task with their own resources and will also manage (to employ and pay) the translators, Insha'Allah . Ameer e Jamaat gave a period of two months to Hyderabad Jamaat to carry out this scheme of publishing (into Telugu and Marathi).

Kannada

Ahmed Noori Sahab –Mangalori who is a sympathizer of Jamaat and in-charge of the Kannada Publishing House said that they have published the translation of 'Sarwar e Alam'. 'Buniyadi Aqida' is currently under print. Some other pamphlets are also ready to be printed. Some volunteers are available but the problem is in procuring paper and arranging the required finance. The Mysore Jamaat has promised to help in this

regard and Ameer e Jamaat gave some necessary instructions regarding the same.

With this, the session ended. It was 12 o'clock and the session concluded.

Fourth session
Saturday 26 April 1947

This was a special session because of the last speech and instructions of Ameer e Jamaat. The programme started at the residence of Ameer e Jamaat at exactly 2.30 PM and Ameer e Jamaat gave the following speech in this session.

The concluding speech and instructions of Ameer e Jamaat

All Praises be to Allah The Most Exalted, The Most Great. Blessings and Peace be upon the Noble Prophet.

Companions and friends! We are presently passing through a very delicate and decisive phase in the history of India and just as this phase is critical in shaping the destiny of its citizens, it will similarly be crucial for this movement of ours. It is thus necessary for us at this time to clearly understand the purpose of our work and the circumstances in which we would have to do this work. We have to comprehend the progress of events and then find our path through them. And let every worker understand with complete insight the correct approach to be adopted in the present circumstances and in foreseeable future.

The Islamic Movement

The purpose of this movement of ours, as you all clearly know is to actively establish the correct way of life

called Islam at an individual as well as collective level and demonstrate it through word and action. We try to convince the world that success and good fortune lay in following this way of life alone. We strive to establish a system of justice that is founded on this basis; in place of the present spurious systems. Though we have to work in the entire world and among the whole of mankind to achieve this goal; naturally the locus of our endeavour should be the place of our birth, where the language is ours, where the customs and ways are familiar to us, whose psychology we are well acquainted with and where our affinity with society exists since birth. Though their message was universal, even Prophets had their own region of jurisdiction fixed by Allah the Almighty for the call of Islam. It was not permissible for any prophet to abandon his initial place of duty and go someplace else, until his countrymen either expelled him or even after utmost efforts, he was left despondent in his propagation and calls. Thus the natural ambit of activities of our organization is this resident country which Allah the Almighty has chosen for us.

And again, although the boundaries of operation for the whole organization will be the entire country, but every member will endeavour in his own local region. And for every member of a city, town or village, the precincts of functioning are his respective native region. It is obligatory for each one of us to stand firm with fortitude and get absorbed in this call for reform and transformation and never move away from ones locale unless it becomes absolutely impossible to continue to live there or all hope is lost for this proclamation of truth bearing fruit. Impending circumstances will raise many voices of migration and it is not improbable that the

general fervour or imaginary anxieties may alarm many of us to flee but the mission of whom you are the bearer demands that each of you put up a courageous front and strive to make his call prevail in the lives of that region. You are to be like the brave captain who struggles to save his sinking ship until the end and is the last one to abandon it. The faith that you profess, compels you to strive to alter the order of existence in your environment and place it on the right path. Respective regions have rights on you as you have a right on them and these rights are fulfilled only when you exert sufficient efforts in uprooting the defects of society and impart paramount benefits to it from the correct guidance you have been bestowed with.

Circumstances

The circumstances being unveiled in India at this time are apparently highly despairing with respect to our movement and I see its grievous effects on all of you. Various communities of the nation have become extremely parsimonious and self-indulgent, and base emotions have attained such frenzy that actions committed by them if attributed even to a beast, would be found insulting by it. Communal conflicts have acquired horrific and ravenous forms. Initially it was limited to claims, counter claims and bitter verbalizations by every group, but now a stage has come when they are bent upon obliterating each other. They have entrusted their guidance to sycophants and scribes who make them drink the wine of selfish conceit mixed with poison of aversion and enmity, which cross all boundaries of justice and morality in advocating their unlimited narrow demands. In reality there is no concept of righteousness in their hearts

and all standards of morality are now subservient to communalism. Whatever is in accordance with the interests and demands of this communalism is considered to be of highest morality, including falsehood, breach of trust, oppression, callousness and tyranny or even anything that is accepted universally as evil. Contrarily, truth, justice, honesty, compassion, virtue and civility are all resolved to be sinful if they are opposed to group interests or hinder achievement of communal demands.

In these circumstances, it is very difficult to strive for a cause that ignores all group feelings and addresses mankind, which ignores sectarian demands and invites all towards righteous principle of truth, which breaks group conceit and establishes universal justice. In this period of frenzy neither Hindus nor Muslims are ready to hear the voice of this call. Muslims assert that you belong to our Faith, thus it is obligatory on you to stand under one banner and fight this religious conflict. "Why form a separate party that persists in principles of faith, ethics and truth? Strength of Muslims is dispersed by your untimely call and harms its religious interests, thus we consider you to be our adversary although your call is towards the same Islam in whose name we also are fighting this religious conflict". On the other hand if you approach the Hindus, they consider what is being said to be appealing to the hearts but are wary because it comes from people of the same hostile religion. They suspect this moral appeal to be another policy promoting Muslim religious sentiment.

These circumstances may seem to be extremely discouraging and trying but are not permanent and will soon change. The correct course of action for you at this time is to pursue your work with single minded devotion

and not get entangled with petty controversies. Do not be infuriated at the hostility of the ignorant. People often, cannot differentiate between friend and foe, and in their fury are unconscious even of what is beneficial or harmful to them, and stoop down to gross insensitivity. Like gentlemen, you must refrain from confrontation and endure their excesses quietly. At the same time you should spread the word of truth in a prudent manner to all those in the Muslim and non-Muslim society who are ready to listen and contemplate with an open heart. If you follow this course, on one side your moral excellence would be creating an impact and on the other, the intellectual environment required for effective work in the forthcoming circumstances will get created to a certain extent.

The Emerging Scenario

The change that I am indicating is that the nation will be partitioned shortly. Hindus will get the region where they enjoy a majority and Muslims will get the region where they are in a majority. Both will have complete freedom in their respective territories and will administer their states accordingly. This enormous change will alter the course of events that have been taking place until now. All issues and their details pertaining to Hindus, Muslims and other faiths will completely change and will have to be dealt with in an entirely different situation. The manner in which people continue to sustain their religious conduct, movement and collective activities would become absurd and futile to a large extent. Under the changed circumstances, they will have to reflect on where their actions have brought them and what should be their plan of action in this new course of life. Established

doctrines of today would become ineffective and there would be no place for present thoughts or concepts and slogans of today would be like counterfeit currency, rejected by all. Foundations on which religious movements and organizations have been established will be razed automatically. Thus, not only will the leadership of today meet its logical end, but also in all probability the same people who consider these leaders to be their saviours today will see them as the cause of all troubles and afflictions. Circumstances in Hindu-Hindustan and Muslim-Hindustan in the coming times will be absolutely disparate, and because we have to work in both these regions, we have to have two different approaches in our movement. In all probability, even organizational set-up may have to be bifurcated so that each region can function under appropriate respective policies and self-administer it. As far as the Muslim region is concerned, I will not discuss it here because the suitable place for it would be the assemblage of the northwest region that is to take place shortly. Here I have to discuss only the prospects in Hindu-Hindustan with respect to the conditions Muslims and Hindus would confront and the manner in which you would have to work under these circumstances.

The Issues

First of all consider the issues of Muslims. In the region of Hindu majority, Muslims will soon experience that the foundation of their collective disposition has suddenly disappeared, leaving them in a lifeless wilderness. The communal conflict that they fought unthinkingly with such fervour has culminated into nothing but destruction. The democratic principles on which the evolution of Indian polity took place (based on

whose point of view, even Muslims had compiled their list of demands) would be seen to work only for majority benefits. Minorities, if even receive anything would be in the form of charity to beggars and not as rights of peers or partners. This has been an obvious reality from which Muslims have blinded themselves wilfully. They committed a dual folly of primarily accepting democratic principles of the West as their system of governance and secondly presented the proposition for partition of the nation that deemed that they would be rulers where they were in a majority and would be subservient where they were in a minority. After years of bitter and bloody struggle this composite stupidity has reached the stage of "success", and minority Muslims are about to obtain everything they had fought for, that is to be subjugated as a community in a liberated and independent government of the majority community with whom they have had a religious conflict! The state that is being created in the region of Muslim minority is going to be a state of the Hindu society. Based on ideologies of religious nationalism and democracy which Muslims and Hindus have together accepted as basis of their respective movements, no religious state will tolerate the existence of any other community which is a claimant to its own permanent cultural entity separate from the ruling nationalism, at the same time presenting its religious demands. This was practicable only till the nation was under a foreign power and Muslims and Hindus were subjects. It was possible only then that minorities claimed a distinct nationalistic identity like the majority and more or less had their permanent rights conceded. But when the citizens of the nation form a democratic government, then Hindu-Hindustan will practically become a religious state

of the majority and there will be no room for any Minority to have a distinct identity or special religious demands. A religious State never concedes religious demands of any other community, on the contrary it initially tries to assimilate it into itself and if the community turns out to be obstinate and does not get assimilated, an attempt is made to suppress it so that separate religious sentiments cease to exist and no voice is raised to demand distinctive permanent religious rights. And ultimately if their outcry of religious identity continues even under suppression then the State tries to annihilate it systematically. This is what is going to take place with a Muslim minority in a Hindu religionist state. The same three practical surrogate avenues would be put forth before it: It has to either relinquish the assertion of a separate religious identity and demands for permanent rights and thus get absorbed into the religious identity of the state; Or if this were to be unacceptable then they would be deprived of all rights and placed along with the 'shudraas' and the untouchables;

Or else the process of their annihilation will be unleashed until there is no trace left of them in the confines of the religious state.

These are the compelling consequences of modelling political policies on foundations of communal identities in a western type democracy. An astute eye could visualize this at the time these policies were being adapted but none was permitted to foresee and people who tried were considered adversaries. Now these repercussions are about to become a reality and after all, we will not only have to witness them but endure them willingly or otherwise.

The Muslim Situation

One of the groups that are in the forefront presently for political guidance of Muslims is of 'nationalist' Muslims. In the coming days it would play the same role that the Khan Bahadurs played during the British era. It will invite the Muslims to actively accept the first alternative that is to relinquish the claims for religious individuality as well as their demands for rights and unhesitatingly merge into the religious identity of the state. This proposal has not gained any impetus yet but I fear that it would do so in future because these would be the influential people in the government. Jobs, contracts and educational grants will be obtained only with their assistance and they would come to be the agents and mediators between the ruling and subjugated community. Their efforts would be successful in humiliating Muslims to an extent where a substantial number will become 'Mahashai', their wives and daughters 'Shrimati' and their dress, language, way of life, thought process and everything else would be of the same disposition as the ruling community. A large volume of the community has already become 'Mister' and 'Miss', so why would this change be impossible, especially when future livelihood, prosperity and progress would depend on it. But I do not expect Muslims as a whole to accede to this kind of surrender; Muslim community will try to oppose this diffusion. For the purpose of this confrontation they will first turn towards the same group that is guiding it politically at present. But experience will soon show the Muslims that this political path would lead them straight to destruction. If minority fights a religious conflict in a religious State of a Majority, it would be crushed and decimated from all sides, expelled from all arenas of life,

deprived of all rights and disgraced more than the untouchables. And even then if they continue to raise their voices, they would be grossly and ruthlessly obliterated.

Three Avenues

It is said that there are three avenues of saving minority Muslims from this outcome: Government of Pakistan will strike a bargain with the government of India saying that Hindu minority of Pakistan would be treated the same way as the Muslim minority of India, thus Muslims would obtain the same constitutional safeguards as the Hindus of Pakistan. Though initially this proposal may seem to hold bright prospects, I am quite certain and experience will prove that it will be an absolute failure. We can clearly see that both India and Pakistan are on the path of a Western form of government and the fruits of this concept of governance that have come out in the West will also take place here. Distinct religious identity of a Minority, its religious rights and demands will not be endured for long by either a Muslim religious state or a Hindu religious state. This will be especially so when both Minorities would seek aid from their respective co-religious external states and show more intimacy, loyalty, interest and love towards the external State than to their own government. Their existence then will become intolerable to both India and Pakistan. Satisfactory constitutional rights may be given initially to respective Minorities, but they will be gradually terminated and a policy of destruction will come into being in the day-to-day treatment of minorities. Both governments will try to bring pressure on each other for the sake of their respective religious Minorities and finally it would either reach a stage of war (consequences of

which cannot be predicted) or both will have to agree that Hindus will be treated by one government the way it wants and Muslims would be treated by the other government as it pleases.

The second course of protection would be to seek help of the United Nations Organization but people who are even faintly aware of the disposition of this system would easily guess as to how long a suppressed community would survive on the tenacity of these safeguards. First of all the United Nations Organization can be petitioned only in matters when extensive and conspicuous oppressive actions have been perpetrated. Small day-to-day affairs though collectively may amount to large-scale oppression, cannot be demonstrated to be significant enough to implore this system. These apparently innocent policies cannot be debated there because they are absolutely justifiable from western standards, but from our point of view would be destructive to the Muslim religious and national existence. And then the United Nations has yet to prove itself to do justice impartially. Its members do not consider an issue merely on merit and on the criterion of justice. They also consider the relations between its member countries and the plaint country, and whether an action is compatible to or contradicts the expediency of member states. Thus how can one predict the comparative positions of India and Pakistan in the United Nations Organization in the coming years and who would have more clout.

The third channel is said to be of migration and transfer of population. Migration means that Muslims should voluntarily leave India and start to settle in Pakistan and transfer of population means that both governments with mutual resolution transfer their

community to their respective regions in a pre-arranged fashion. The first course is practical but is not the solution to the issues of Indian Muslims because only the affluent or frustrated members of families or a few adventurous fortune seekers will adopt this. General Muslim population will continue to settle down where it is today and large scale migration on its part will be impossible unless, God forbid, they are presented with circumstances similar to Bihar (Where extremely violent riots took place). As far as the second alternate is concerned, I don't think that for another fifty years governments of India and Pakistan will be in a position to mutually transfer forty five million Muslims and twenty five million non-Muslims to their respective regions even if they wished it from the bottom of their hearts. Yet if someone wants to live with this hope, they may certainly do so. This is the reality of all those approaches, based on which it is hoped that politics devoted to group interests will continue after the formation of an Indian religious state similar to the way it did under British authority. Muslims due to their ignorance and short sightedness are unable to understand these facts today but very soon these will become conceivable and then they will surely have to choose between three avenues.

One will be to accept the policies of 'nationalist' Muslims and be prepared to be absorbed into Hindu nationalism.

The next will be to continue with the same behaviour of present Muslim religious nationalism till they are completely obliterated.

Third will be renunciation of religious nationalism, its approach, claims and demands, and accept the guidance of Islam which demands that instead of striving for the

interests of the community, a Muslim should focus all efforts towards the fundamental solicitation of Islam. And collectively as a community present a testimony of such behaviour and disposition so as to convince the world that this indeed is the society that lives for the mere reformation of the world and not for its own self, that undoubtedly the principles it presents, make human existence on an individual and collective level extremely superior, elevated and reformed.

The Remedy

This was the only path of deliverance for Muslims in the past and it is even now and I have been inviting them to this path for many years. If they had opted for this approach, instead of the path of politics of communal fervour, and had exerted their strengths on the former path instead of the latter for the last ten years, then the political map of India would be quite different today. In place of two smaller Pakistans, they would have witnessed the possibility of entire India becoming Pakistan. But at that time, my call was perceived to be that of an adversary or an insane friend. Now events have besieged them to witness this situation of helplessness of Muslims. They have now been left with only one course in life and that is the original, true and sincere path of Islam; all other approaches are suicidal and fatal.

New Era

These times of which I am making you aware are impending. As soon as the present era of Indian politics comes to an end and a new one commences, Muslims living in minority areas will start to generally sense their actual position of despondency. This will be the time of

crumbling of a big movement which will be much more dangerous than the period when the 'Khilafat movement' was stamped out. Although the listlessness and confusion that had overtaken the Muslims due to the failure of the 'Khilafat Movement' was detrimental, it was not destructive. If that same state takes over now; it would definitely prove to be destructive. After their disappointments with the present leaders, if Muslims do not see a ray of hope or correct leadership, confusion and political disorder will ensue. Some will run towards 'nationalist' Muslims, some will leap towards the communist party, some will prepare to migrate, some will not stir in this state of dejection and some, in a state of disgust or sheer foolish peevishness will revive the lost religious conflict that would not only draw a storm of destruction upon themselves but on thousands of innocent brothers. An organized group has to be prepared now for this delicate period, which can present a timely and correct course of action to sensible Muslims, stop them from squandering their already dispersed potential in wrong and immature actions, bring them towards a magnificent goal and convey glad tidings of a real bright future after this sense of despair. I pray that you are to be the group that is guided to accomplish this service and become strong, organized and active enough to accomplish this service prior to the arrival of the forthcoming crises.

I want you to review the future of the majority in a "Hindu-India". I have often kept telling you that the possibility of accomplishing Islamic reconstruction in a Muslim majority region is nearly the same as doing it in a non-Muslim majority. Some people consider this to be the dream of a person drowned in imagination, and some

think this to probably be a subtle point of mysticism beyond their understanding. For them it is obviously evident that the non-Muslim majority in contrast to Muslims is a strong, unified and organized block, with no crack or flaw in it from where it can possibly be broken. Intoxication of religious fervour has completely set in, and the process of governance has come into its hands firmly and whatever little deficiency remains will be removed shortly. Looking at these conditions, they are unable to comprehend as to how an Islamic metamorphosis can take place here. But I say, let us try to understand the constituents of this intricate structure and the nature of adhesion of this strong block that apparently seems to be unshakable to us.

The Plight of Non Muslims

The issue that has unified and organized millions of non-Muslims of Hindustan is not any perennial doctrine of life, a strong philosophy of existence or some conscious goal that cannot be changed or shaken. On the contrary, it is merely a religious passion that has been flared up to oppose a foreign power on one side and confront Muslim religious zeal on the other. An inherent distinct trait of this kind of passion is that it manifests only against a hostile, obstructive and challenging force, its intensity flares up with increased resistance and is alive till these forces of confrontation remain. This desire is automatically suppressed, the moment resistance ends and the purpose of the passion is achieved. More important problems of life then start to draw the attention of people and elements that were linked to each other purely due to religious passion begin to scatter. The issue of Hindu religious passion is also similar to this. One of the two

legs on which it stands is the passion of freedom from British authority that is to collapse shortly. After this the other leg that would remain is the sentiment to oppose Muslim religious allegiance. It would be difficult for this to continue after the formation of Pakistan, provided the Muslim minority of the Hindu region resolve their issues in such a manner that there is no ground for tension and anguish between India and Pakistan and there remains no opportunity for Hindu religious passions to be rekindled in order to suppress claims and demands of Muslim religious ardour. If Allah bestows this wisdom on Muslims then you will see even though nationalist leaders, preachers of communal and religious bigotry will continue to present artificial perils and counterfeit dangers in order to keep the religious fervour alive and kindled, nevertheless it will disappear. The diverse and opposing elements that form the structure of this religiously passionate block will eventually fall apart. After the external perils are repulsed, the social injustices, economic oppression, clashes of interests and class hatred will make themselves be felt forcefully and issues of subsequent administration of the country, distribution of power, fixation of rights and organization of social setup will definitely tear them apart. Mere emotional issues will not curtail the appearance of these discords.

Social setup in India today, is built in such a way that it comprises of countless classes, some classes rule and others some are suppressed. The concept of distinction based on inborn superiority and inferiority of classes, is deep rooted and the philosophy of transmigration has strengthened it further. Lower classes have been convinced that they have been born for suppression and this is an incumbent result of their previous destinies, that

they would have to bear in any case and every attempt to alter it is ineffective. Upper classes have been made to believe that they are born superior and superiority is their right. This is the fruit of their previous destinies and an attempt to change this is against the laws of Nature. Every upper class in this social set up has the lower classes under their feet and continues to trample upon them. There is distinct inequality in all facets of their society and there is countless injustice at every step. Discrimination is practiced in every corner of life even in food habits and marriages. Not only are they differentiated but this discrimination also carries an element of contempt and ignominy, to the extent that upper classes are not even ready to tolerate men and women of lower classes wearing the same type of clothes and jewellery as them. Recently the 'Gujjars' and the 'Jats' of Rajputana created uproar about the fact that the 'Chamhars' of the lower class (who have prospered because of the war or having visited a foreign country), had started to dress and bejewel their ladies like them. Though these 'Gujjars' and 'Jats' experience the same bitter treatment from the 'Rajputs', they considered it an insult when the 'Chamhars' stood up to be comparable to them in society. Hence their fraternity started to collectively exert pressure to throw back these hapless people into the same humiliation.

The Socialist Movement

The economic order to a large extent is also similar to the social setup and distinct features of Capitalism have been added to this age-old oppression. These classes who have occupied the upper rungs of society with the help of ancient social traditions and metaphysical philosophies have not been content with special positions of superiority

but have also taken possession of national wealth, power and resources. And the general population living on the lower rungs has not been left with any other way of living their lives other than to serve and toil for them with indignity. The injustices and excesses that are meted out to the deprived and working classes in this economic order are difficult to estimate. Further, upper classes have themselves adopted numerous forms of transgressions and injustices so that only an insignificant number of people are prosperous and most live in a quandary. Their system of usury, the joint family, laws of primogeniture and many such customs are such that resources and wealth is amassed only in the hands of a few and most are left deprived and dependent. Hands that have amassed wealth using this system have acquired methods of modern capitalism and now rule over the industry, trade and finance of the nation. Exquisite conceptions of democracy, social justice, equality and equal opportunities are being put down in a very minstrel and alluring language in elaborating the present political order, but obviously the real worth of these words is not merely in pronouncements but in their actual practice. What is seen in practicality is that the same Class of people who occupy the upper rungs of social and economic order – or rather who have been born into these Classes, control the formation and building of this political order as well. And experience has shown us that God has given everything to these classes, except a large heart and magnanimity. Their narrow mindedness has already done much damage to India and considering this it is difficult to hope that these people would use their political power to establish real justice.

These circumstances carry so much bitterness within themselves that general population in the country feels its severity. Till now the intoxication of religious fervour had subdued it and people were living in the hope that these injustices would end when the administration of the country would come into their hands. Now when the administrative authority is actually being shifted towards the countrymen, the question of how to utilize this authority to establish true justice in the country cannot be evaded for long. The reins of India's future are being put into the hands of people who seem to be combining the former traditions of Hindu culture with the way of life of Western Europe and America. If my estimation is correct, they will certainly succeed in establishing an ostensible democracy, superficial equality and fake justice but beneath these, will continue the same injustice, prejudice and differentiations that are found now. Differentiation and discrimination are transfixed in every fibre of Hindu culture and it is impossible to establish true democracy in their presence. When coupled with Western theories, only legal justifications for the superiority of higher classes and Capitalism through elections and votes can be expected to be achieved. Thus it seems certain that these people would disillusion the general population shortly. They will not be able to establish justice and soon the Indian masses, peasants, labourers and the deprived sections of the upper classes too will demand a just system.

The Socialist parties are preparing to take advantage of this state of affairs. The instant present religious fervour is fatigued, after attaining its objective; they will try to make inroads using the fissures created due to conflict of interests and flaws in the class system. They will offer hopes of justice to the common man, in order to

attain political power. But these parties have no programme which can put an end to these injustices and which in itself is free of oppression, injustice, massacre, disorder, coercion and cruelty. They will present India with altercations and hatred of classes in place of the present hostility and disputes of religions. Till now people killed and burned homes in the name of Hindus and Muslims; now they would start killing for livelihood. Each class of people will rage in aversion and anger over another, similar to the manner in which one religion rages over the other today. Sectarian and religious devotion will give way to class interests. The manner, in which hearts are devoid of the true spirit of justice in these days of religious conflict, will be the same during the conflict of classes. The classes that wield power will grapple to keep the deprived in continuous deprivation, while these deprived classes will struggle to remove them from positions of power and occupy their places. This way for many years India will long for a state of peace and ultimately if, God forbid, the Socialist revolution is successful then like Russia severe bloodshed, oppression and tyranny would be the order of the day for a further long period in order to evict the upper class from their lands, estates and factories. Establishment of a Socialist order will result in a dictatorship similar to the one in Russia and this tyrannical and totalitarian authority would bind the whole population. This way people will be deprived of the freedom of speech, writing and thought. Similarly the subsistence of all people will come into the hands of a few and the servants of God will not even have the freedom to raise their voices in disgust at the hardships of this order nor attempt to change this state through a political organization or collective efforts. A

bigger harm that would come to India due to this Socialist revolution is that, in spite of the degradation of Indian culture in these preceding decades, there still remains a certain respect for spiritual and ethical values. This will end and the whole country would completely become a materialistic state. The only thing that can save India from these consequences is a group that should arise with a system of superior and genuine spiritual and ethical values, with genuine and impartial collective justice and real democracy — not only political but social democracy too, where equal opportunities to progress are provided to all countrymen without distinction of class and race, either individually or collectively. A system that will consider sympathetically and with equity the interests of all people and not just of one or few classes, and one that would not be the protector of some and foe of the others. It would unite different groups and classes under a system of existence founded on justice instead of provoking discords between them. It will provide only that which is the inherent right of the deprived classes and take away from the higher classes only that which is in excess of their inherent rights. If a system like this is presented to the nation by people of morality and character; who are not afflicted by any kind of religious, class or selfish ulterior motives, whose own lives are a testimony of justice and who have both integrity and administrative capacities in them, then there is no reason why citizens of India would not give preference to this system against the path of a socialist revolution.

A socialist revolution is an operation that severs away a big portion of one's health along with the disease, and people tolerate it only when there remains no hope of the illness being cured by any medicine. Wherever in the

world people have adopted this course of operation, it is because there never was a third path which would save them from the evils of oppressive capitalism or socialism and provide hope of obtaining justice. If a third path of this nature is presented in the manner that is due —then neither are the people of India foolish nor is there any reason to presume that inhabitants of other countries are stupid enough to unnecessarily insist on an operation instead of trying out an effective medicine.

The Four Point Programme

The question is can Muslims present this third path? If they can and if Islam is the name of the third path, then I say this with conviction that the chances for the success of Islam as opposed to socialism are at least 60% more in the future of India. It would be highly unfortunate and Muslims would be extremely incompetent if they retreat in the face of Socialism even in the presence of a complete and true ideology like Islam with them.

I will now explain briefly what we have to do in order to smoothen the path for an Islamic revolution in India.

1. End of Communal Conflict

Priority will have to be given to end the religious conflict that has taken place between Hindus and Muslims until now. From the beginning in my opinion it was not correct for Muslims to be fighting for their community interests and demands instead of working for Islam, but to continue this struggle now would not only be wrong but suicidal. It is extremely important for Muslims to completely alter their course of action. Demands of proportionate representation in assemblies, raising a hue and cry about elections, struggle for employment

opportunities or cries of demands for community rights will not only be useless in the ensuing times but may also prove detrimental. It would be useless because those in power have decided to put an end to a distinct political existence of Muslims by insisting on "qualifications" only in elections or employment and there is no way to stop this decision. It would be detrimental because the harder Muslims struggle for the confirmation of their rights, more it would provoke Hindu religious prejudice. And if they seek the assistance of Pakistan to settle their grievances, this will become the cause for an international complication and turmoil, adding strength to the life of Hindu religious fervour. Thus we have to prepare general opinion on a large scale among Muslims so that as a community they adopt complete indifference towards power and administration in the government. Confidence is to be reposed in the Hindu religious nationalist movement, through our course of actions that there is no other religion competing with them politically. This is the only way to end the extraordinary prejudice that presently exists in the non-Muslim majority against Islam. The fear among them of another demand of Pakistan, by Muslims of an area where Islamic propagation is given increased opportunity, can only be removed in this manner.

2. Reforming the Muslim Society

The second important task for us is to spread Islamic knowledge on a wide scale among Muslims, create in them a general desire for the propagation of Islam and reform their character and social lives to an extent where non-Muslims will feel their society to be clearly better than their own. And when people among them agree to partake in our society, they are to be absorbed at an

absolutely equal status notwithstanding the former class they belong to. This requires years of incessant and tireless hard work and unless a large section of Muslim society correctly represents Islam socially, intellectually and practically, it would be nonsensical to expect the general non-Muslim populace of India to have favourable feelings towards Islam. You may present Islam in the most affable manner to non-Muslims through speeches or on paper but in any case this will not appeal to them because everyday experiences with actual representatives of the religion do not affirm your elucidations. And even if a righteous person were to accept Islam viewing the religion itself and ignoring the Muslims; it might be difficult for him to be absorbed in the Muslim society because antiquated and ignorant patrimonial bigotry of Hinduism, class distinctions and caste dissentions have to some extent, influenced Muslims also. This way the convert to Islam encounters the same social evils that he had forsaken in the Hindu society.

Therefore, Muslims — if not all, at least a substantial chunk of them — should undergo moral, ethical and social reformation. Otherwise, the Islamic call will not move ahead and it is not possible to create a separate society consisting exclusively of new converts. Even if we attain limited success in this reformation of Muslims and create a general awareness of Islam among Muslims, and at the same time incite a strong desire in them to present Islam to the non-Muslims with whom they interact in their daily lives, then the pace of this appeal will be so swift that no other movement in India would be able to compete with Islam. Muslim population here is about four to five crores. Even if twenty percent of them understand Islam and start to propagate, about twenty to twenty five lakh

Muslims will be propagating. Is there any other movement that has so many people available for this kind of work? Muslims are completely integrated with the non-Muslim population of India and they have an opportunity to make an impression on them with their behaviour and convey their thoughts to others in every ramification of life at all times and places. Does any other movement have this opportunity? And moreover, no other movement has its own independent society and social set up. Suppressed classes and people who seek refuge with these movements may be able to fulfil the demands of their livelihood but will not be able to eradicate the social evils and hardships in their lives. In contrast, Muslims have their own independent society and if it becomes a little receptive in accordance with our goals, it would become a refuge to all those people who have been suppressed socially or who are troubled by this uncivilized order of society and other social evils.

3. Role of Intellectuals

The third important task is that we gather as much intellectual might of this country as possible for the Islamic movement and make use of them in a planned manner. Educated class of Indian Muslims had failed in attaining the objective on which it had its eyes fixed until now and a sense of despondency will overtake them as soon as they begin to realize this failure. If at this time, glad tidings and hopes of an illustrious goal are brought in front of them, it would draw the attentions of a huge segment. As our appeal attains this strength, we would apply it to result oriented work that will draw the Islamic revolution nearer. For example, we would want to completely alter the present journalistic inclinations of

Muslims; we wish to have men of letters who launch newspapers in English, Urdu and other languages. Instead of creating an outcry over proportionate percentage in employment or wailing over the "Hinduization" of Government departments, principled criticism of the prevalent system is to be carried out. Every defect is to be identified and shown to the public. They should then present to them a better way of life and create public opinion in its favour. Similarly we would like our young writers to abandon their fancy world and utilise their literary capabilities to produce constructive literature of superior quality that would awaken the consciousness of mankind and generate in their minds a desire for a virtuous order and healthy practices. We would then like to show the path of intellectual leadership, to people whom God has given a greater degree of intellectual capability. These people are to be the sincere students of the Qur'an, who would examine every item of knowledge, in its light. In all aspects of life; with study and research they would present to the world the complete image of the Islamic way of life. One would easily understand completely the application of this system of life in the world. In addition, this intellectual group will also have people with leadership qualities. It is necessary to prepare such people who take the responsibility of guiding a general movement, calling people to Islam.

4. Regional Languages

The fourth important task is that all our workers and those people, who are associated with the movement in the future; should learn local Indian languages and acquire competency as good speakers and writers. And utmost efforts are to be put in, to transfer important Islamic

literature into these languages at the earliest. Tamil, Telugu, Kannada, Malayalam and Marathi in the South, Gujarati in the West, Bengali in the East and Hindi in the rest of India will now be the languages of education. These will be the official languages of respective regions and all literature of the nation will also be printed in them. If Muslims restrict themselves only to Urdu due to their religious prejudice; they will become strangers to the general population of the Nation and will be left with no means to communicate with millions of their neighbours. There is no doubt that we not only want Urdu language to be alive but to thrive also as all our educational and cultural assets are in this language. But we are not prepared for the future of Islam to be tied down to that of the Urdu language. If Urdu cannot become the common language of the nation and indications are that it will not; then we must provide Islamic literature in all the languages that will be popular in the nation. We will utilize all of them for the propagation of Islam. This is not only necessary for the sake of Non-Muslims but for Muslims of the future generations as well. Muslim children in the years to come will be exposed to the educational language in schools and to the official language outside schools. Their connection to Urdu will just become cursory. And if there were inadequate Islamic literature available in these languages, they would soon start to adopt ways of the majority.

The Promising Outlook

All our energies are to be spent during the next five years on these four tasks. It is needless to discuss at this time as to what is to be done at the next stage; for the goal of Islamic revolution. Later, guidance for this may be

provided as and when the situation arises. But be well aware that no worthwhile future programme may evolve until these four tasks are accomplished substantially. Therefore members of our "Jamaat' in India and sympathizers should spend all their resources, energies, diligence and intellect in this primary programme. It will now be criminal if you squander even a single moment carelessly. The storm that I have been warning about for the last ten years has now risen. If precautions are not taken now, you too will drown alongside all Muslims. The state of affairs in this country will be a severe trial of your patience, perseverance and resolve, of your wisdom, sagacity and willpower. On one hand you will witness the paradise of the anti-Christ ('Dajjaal'). To enter it and ascend to its superior ranks one would have to forgo even the faintest trace of Islam or Islamic sense of honour. And you will see Muslims all around you tempted by it for the sake of worldly gains. On the other side, you will see the banner of 'Hammer and Sickle' flying high, under whose shade will be sketched the imaginary paradise of '*Shaddad*' (the Adermite ruler who claimed divinity). The admirers of this would be administered an oath to purge their hearts of any devotion to God, or to integrity and morality. You will witness a milling crowd of famished Muslims also rushing towards it. You will find yourself standing between these two delusive paradises. People who remain steadfast on Islam and who work towards its goals will not only be deprived of prosperity and progress but would find it difficult to scrape together basic necessities of life. They will experience demoralizing circumstances at every step and their self-esteem and Islamic honour would be battered at every stage. They will not only witness Islamic customs being obliterated

but would see them slandered publicly, and even probably at the hands of Muslims. In these circumstances only those with extraordinary patience and endurance, utmost zeal and the highest degree of wisdom and sagacity will be able to work towards an Islamic metamorphosis. If you can create these three distinctive features in you, then I assure you that it will not be long before you change the course of this storm. Now, resolve all petty conflicts and temperamental differences and become a well-knit group so that all your collective strength is spent in this work. Now expunge the weaknesses within yourselves for you will not get any external help and all assistance will have to be made available from within yourselves. End all your avocations and interests, other than this work; that dissipates any part of your time and energies. Utilise all your time except the time spent in obtaining the indispensable means of livelihood. Devote each and every second to this work. A handful of your group in the next five years — five years that are to be decisive for Islam, Muslims and you too – has to accomplish a Herculean task. You will have to change the direction of the general opinion and attitude of Muslims and reform the actions and beliefs of Muslim society. You will have to penetrate the intellectual class of Muslims, save it from the present state of mental and intellectual disarray and set them on the path of Islamic reconstruction. You have to arrange for the publication of Islamic literature in different languages of the country. All this has to be done only with trust in God and in your own strength. There is no hope of any help or encouragement from any other quarter. How will this task be accomplished if you do not stand up with courage and spend with full concentration, the collective energies of your Jamaat? Remember the covenant you

took with Allah when you were admitted to the Jamaat; revive and strengthen your Faith and step forward with trust only in Allah's assistance. When you work to please Allah, I anticipate that He will intercede in ways that are inconceivable, to us.

Fifth session
Saturday, 26 April 1947

This session started after 'Asar' and continued until Maghrib. This session was attended only by the arkaan (members) of Jamaat as only those issues pertaining to Jamaat and its members were to be discussed. First, some of the mutual complaints and grievances of some members of Madras province were resolved. Then the case of Babapur Jamaat was taken up with whom Maulvi Enayatullah Sahab Nadvi was having a conflict since many days. The matter was investigated very deeply and an investigative committee presented a report, to the members and Ameer e Jamaat before the ijtema ended. After that Ameer e Jamaat put forth the problem before the members of South India for resolution. Some members suggested that Maulvi Enaytullah Sahab should be advised to work by remaining outside Jamaat for a short while. When Jamaat will be satisfied about his behaviour, he will again be made part of Jamaat. Ameer e Jamaat liked this suggestion and Maulvi Enaytullah Sahab was advised to separate from Jamaat and reflect on his attitude and think about improving it. He accepted this suggestion.

The proceedings of this session ended around Maghrib time and it was announced that the ijtema had ended.

IJTEMA OF EASTERN INDIA
Venue: Patna
25 – 26 April 1947

As per announcement, the regional ijtema of Eastern India (UP, Bihar, Orissa, Bengal and Assam) took place in Patna, Bihar from 25-26 April 1947. Maulana Amin Ahsan Islahi, Malik Nasrullah Khan Sahab Aziz (Editor – Kausar) and Sayyad Muhammad Hashim Sahab (Organization department – Darul Islam) were attending this ijtema on behalf of Markaz. There were 350 members and sympathizers from UP, Bihar and Nepal attending this ijtema. The proceeding of the entire ijtema is as follows:

First session (get-together)

This session started on the 25th April 1947 around 8 AM. This was an open session and was organized at the office of Jamaat at Sultanganj, Mahendru Road – Patna compound. There were around 400 attendees. The session commenced at 8 AM sharp with the inaugural speech of Maulana Amin Ahsan Islahi.

Inaugural Speech

After Hamd and Sana.

Respected brothers of Jamaat and respectable audience. All praise to Allah a million times that He created an opportunity for us to gather here in this age of turmoil and strife to reflect on our collective goals. You might know that this city (Patna) was selected as the venue of our all India ijtema. However, we were unable to

conduct the ijtema here because of this turmoil and strife and these dangerous conditions, which are prevalent in the entire country. Even though the conditions were bad when the All India Ijtema was announced to be held in Patna, they were not as grave as they are today. Nevertheless, immediately after the announcement, there was a spark of communal strife in Punjab and very soon the communal flames spread from Ambala to Attock and conditions became so severe that people were not feeling safe in their own houses and there was no possibility of venturing out of one's home. We ourselves remained cut off from the world for one whole week. We were able to find out the conditions outside only through the radio. You can understand that if we had persisted to keep the ijtema in Patna then the common member of Jamaat would have been put into a lot of (trial and) difficulty and even our members of North India would have landed in problems. Hence, we had to announce the cancellation of the ijtema at the last moment and we decided to hold regional ijtemas instead. We thought that this is the only possible situation in which we can meet the members of Jamaat and even save them from some unbearable problems. Thus even as I am standing before you in the regional ijtema of East India in Patna and addressing the members of Jamaat, another regional ijtema of Jamaat is taking place in Madras.

As I inaugurate this ijtema, I would like to remind you of certain things. I have already stated those in detail at the time of the ijtema in Allahbad. I hope you remember all those things. I repeat them once again as a reminder and people who were not present in Allahbad will be acquainted with them.

The first thing that I reminded people at the Allahbad ijtema was that they must pay attention to the remembrance of Allah. Even today, I remind you of the same thing. What I told you one year back, its belief has become stronger for me after much reflection and study of the Quran and the Hadith. I have no doubt whatsoever that whatever knowledge man acquires with which his mind and heart gets enlightened, his thinking and insight is improved, is possible only through the remembrance of Allah. If there is no remembrance then the 'batin' (inner self) of man remains in darkness and his work, no matter how correct it may appear externally, remains incorrect and erroneous. His heart misguides him and he always moves in the wrong direction. In fact, even if a person does religious work but his heart is devoid of the remembrance of Allah then that religious work becomes worldly and materialistic. Even though you have come up with religious work but your disregard (to the remembrance of Allah) will spoil your work and Satan can misguide you in any future stage. If you wish to escape from it then there is no other way except to keep your hearts enlightened with the remembrance of Allah so that your heart, your mind and your entire body functions correctly and in the right direction.

I had reminded you of this in a detailed manner in the ijtema of Allahbad and my entire speech has now been published. Please read it and refresh your memory.

The second thing that I wish to draw your attention to is the building of "*Jamaati*" character. You are aware that neither was there any dearth of good Muslims before nor is there any today. These good Muslims were present earlier too in huge numbers and today by the Grace of Allah, the situation is no different. However, inspite of

having so many good Muslims still the Muslim community kept declining and reached such a nadir that is for all of you to see. The only reason for that is that these good Muslims although were pious and earnest and punctual worshippers, were quite unaware of a "Jamaati" (collective and organizational) life and neither did they have any strength as a "Jamaat" (collective force or as an organization). The result was that neither could they save their own community nor could they save themselves from mischief and waywardness. You must rectify yourself and compensate for this mistake. You must create that "Jamaati" character within yourself apart from being pious and it is necessary to build a strong organization. Without this, the objective of establishing Jamaat-e-Islami cannot be fulfilled. We are not "daa'ees" (who invite people to Islam and the Truth) in our individual capacity but we want to prepare you for struggling to establish collective piety (that reflects the universal and collective character of the organization or community). We want you to reach great heights in terms of your collective character and collective morality. This is only possible when you demonstrate your obedience and loyalty towards the system and discipline of Jamaat. When you are able to unite and march together for the mission and ideology of Jamaat. You must have insight about both leadership and obedience and you must fulfill both obligations. Every one of you must demonstrate through his daily life that you can make big sacrifices for the sake of Jamaat, you can take big risks, you can imperil your wealth and children and can set the best example of sacrifice, kindness, humility, love, empathy and affection. There is no doubt that the other communities have beaten us in this aspect. We were not inferior to them in terms of

individual character and piety. Probably we are even better than them. Nevertheless, in terms of *'Jamaati'* character and *'Jamaati'* piety we were lagging far behind. The punishment we got because of that was we could not compete with them, remained backward, and continue to lag behind them. The problem is that still a large section of our intellectual class has been unable to understand and get to the root of our problem as a community. They are in the misunderstanding and want others to fall in that misunderstanding that the reason for our downfall are other communities, we are innocent and cannot be blamed. They think that Islam only demands some pious deeds in ones individual capacity that they are fulfilling. They think that Islam has not designed any system for carrying out collective pious deeds and neither is there any need for it. Islam only commands one to offer prayer, fasting, Zakat and Hajj. Beyond it, Islam does not ask of anything more. This thinking leads to many problems. It has spoiled the outlook of Muslims towards Islam and has disgraced them to an extent that is visible to you all. Just as Islam has given some rules and regulations to you for your individual life, in the same way it has provided laws and rules for your collective (public) life. In addition, just as it has made a moral system for your individual life, it has made a moral system for your collective life and demanded all Muslims to adhere to it. If we do not follow the rules set by Islam for collective life then we will be guilty and accountable in the same way as we commit a sin by not following the rules laid down by Islam for our individual life. In fact, I shall not be incorrect if I state that breaking the rules and laws set by Islam for the collective life would be more hateful in the eyes of Allah and His Prophet (pbuh) than committing a sin in ones

individual life. That is because when a person commits a mistake or dereliction of duty or an act of disobedience in public life then that is more costly and has a longer effect than a mistake or sin that one commits in ones individual life. Hence, the punishment that Islam lays down for crimes committed in the public domain is far stricter than the punishment Islam gives to people who commit crimes in their individual lives. However, since we the Muslims of India have been kept away from "Jamaati" (collective) life since a long time, we have become so careless about our collective morals and character that we do not feel any religious importance attached to it. In addition, if any responsibility is given to them related to public life then they feel that it is a burden and they do not hesitate to run away from those responsibilities even after accepting them. Obviously when such will be our condition then we will neither enjoy our status as an individual nor as a community. We will not have the right to demand to derive the blessings and benefits that he has promised the people of Jamaat who possess the qualities of collective character and collective morals. If you want to remind Muslims of this forgotten lesson then you must bring them out of this morass of individualism and take them to the heights of glory of unity and collectivism, then there is only one way to do that and which is to demonstrate your collective status at every place, time and every occasion. Your cadre should do away with pride, self-centredness, vanity, self-worship, and other similar diseases and cultivate sacrifice, selflessness, empathy and compassion. This is the only way that will lead you to success in this world and the Hereafter. This is the only thing, which will enable you to overcome the forces of evil in this world.

I also wish to clarify the following in this regard. The words of collective ("*Jamaati*") character and collective ("*Jamaati*") morals that I am repeating repeatedly do not imply merely national character. No doubt, that also is important. In addition, no nation can keep its collective ("*Jamaati*") identity intact without it. However, we are struggling for something that is much more supreme compared to it. We can notice a few good things within the narrow confines of national character. However, if we look at it from a higher level then we see that it creates many bad things as well. Nevertheless, the collective character that we are trying to make will create nothing but goodness for humanity.

In this age of turmoil and conflict when the flames of communal strife engulf the entire country from Kashmir to Kanyakumari and Bengal to the (North West) Frontier, thugs and gangsters are playing with the lives, property and the honour of people, we have not gathered here merely for "name-sake". Our mission is great, for which we have taken the trouble (of organizing this ijtema) and given some to you too. Hence, it is very important for you to understand the importance of this occasion and you should concentrate on the real mission.

You must reflect on the conditions that have been created in the country and think about your reaction to this situation. You may know that the present conditions that have been created are not superfluous and ordinary. They have deep roots. Those who think that these conditions have been created by thugs and gangsters and that the conditions will eventually improve, are in a grave misunderstanding. According to us, these conditions are the result of all those teachings of nationalism for which our leaders struggled hard. This means that the stronger

the awareness of nationalism, stronger will be the grounds for carrying out communal violence. Moreover, if a government is formed based on this philosophy of nationalism then that government will not only be a seditious and satanic force for this country but also the entire world. It will wreak unimaginable havoc and destruction. Hence, you have to not only reflect on the current riots and strife but also on the future communal conflict and you have to work according to a well planned scheme in such a manner that the seeds of communalism that have been sowed so systematically by our leaders. People must be convinced that these seeds are poisonous before they sprout and grow into trees. At the same time people must be told about this way of salvation that you are inviting people to, so that they consider it to be a beautiful alternative (to their current way of life). By now, the constructive aspect of our programme must be clearly brought before people so that they compare the ills of their ways of life with our good things. For this, it is important for you not to become despondent with the riots and communal strife but face the conditions with courage and determination. Remind people of their real diseases and alert them about its real cure. Undoubtedly, amidst this communal strife, it is not easy to bring people to the right thing but the reformers of every party have to improve things under adverse conditions. This time if you demonstrate weakness, then remember that there may not be any hope of getting any opportunity for work in the future and this curse of communal strife will grip the nation in such a way that it will be impossible to get rid of it. At the same time, it will not be possible for you to live here by following all your principles.

Anyways, this period is decisive. Either you surrender yourself to the adverse conditions and forsake the invitation (to the Truth) with which you have risen or you enter the field (of action) with your full strength. You must point out the problems of thought and philosophy (of these wrong ideologies) to each and everyone, which are being spread by our leaders, the results of which are before us.

I want to clear this now that you should rely only on Allah and your limited strength and capacity. You cannot expect any help from any of the prevalent parties and organizations. You can expect the maximum help from the Muslim community. But let me state very clearly that you must not hope for any sort of support from Muslims and in fact you must be prepared to face opposition and obstacles in your path.

The philosophy that has gripped the non-Muslims today has also bewitched Muslims. It has acquired the status of a religion among the masses through rigorous propaganda. You will rarely find someone prepared to listen anything against it. You must diligently discharge your responsibility and must not hope from anybody except Allah in order to avoid despondency. However, the help of Allah is not something imaginary but a living reality. Allah helps every noble endeavor and when Allah helps, some endeavor all the problems and difficulties vanish. You too must hope that your difficulties are resolved with His help and you will get such fellow citizens who will listen and understand what you say. If this land becomes barren and there is no one to sow the seeds of Truth, then there is no need for you to be embarrassed because if you continue with your good work and are not affected by problems and opposition, then you

will definitely be successful before Allah on the Day of the Hereafter.

Some things in life are measured by their width and some measured by their depth but the measure of organizations is the faith, which they profess to practice. You have also announced a clear faith before people. People will also judge you according to this faith. People will check what kind of sacrifices you made for this faith and how steadfast you remained on its path. What dangers you encountered for its sake and what risks you undertook. If you have proved your credentials according to these criteria then you will have some position in this world and will enjoy a superior status in the Hereafter. However, if you prove to be weak and a failure according to these criteria then you will fail to find any place in both this world and the Hereafter. It is possible that you are living in your own imaginary world and think of yourself to be successful. Nevertheless, you cannot fool the whole world. Moreover, even if you manage to fool the world, you can never deceive Allah. You will be rewarded by the world and by Allah according to what you deserved and not according to your claim. I just recollected the incident of Imam Ahmad bin Hambal (may Allah bless him) and the famous dacoit Abu Al-Hashim that has been recorded in history and probably you too have read it. A great scholar and Muhaddith like Imam Ahmad bin Hambal (may Allah bless him) was motivated by the determination of a thief and remained grateful to him, his entire life. That is because the true spark in a man is his grit and determination, which he displays while encountering difficulties in order to achieve his goal. If a person displays the right determination and perseverance for a wrong cause is worthy of appreciation compared to

the person who claims to profess a true and worthy cause but is not prepared to make any sacrifices for it.

Now I conclude my speech and invite you to begin this ijtema with these things in your mind. May Allah help us and give us the Grace to follow His straight path.

Now, Sayyad Muhammad Hashim Sahab, deputy Qayyim will read out the annual report. Please listen carefully to it so that you may be acquainted with the work of Jamaat in detail. It will also help you to know the methodology and pace of our work.

After this, Sayyad Muhammad Hashim Sahab read out the annual report of Jamaat, which was the same report that was presented at the ijtema in Tonk. Since we have already recorded it above in the proceedings of the ijtema in Tonk, there is no need to repeat it here.

After the report, this session ended by around 11.30 AM.

Second session (get-together) BAITHAK
25th April 1947 from Zohar till Asar

This was also an open session and there were around 400 attendees. In this session, the respective Qayyims of the various Zones presented their annual reports in the below mentioned order:-

1	Report of Shahjahanpur Zone (North East UP)	Maulvi Hamid Ali Sahab – Qayyin Halqa
2	Report of Awadh Zone	Chaudhary Shafi Ahmad Sahab - Qayyim Halqa
3	Report of Allahbad Zone (South West UP)	Hakim Muhammad Khalid Sahab - Qayyim Halqa

4	Report of Bengal province	Sayyad Qurratulain Sahab - Qay Halqa
5	Report of Bihar province	Muhammad Hasnain Sayyad Sah - Qayyim Halqa

After listening to these reports, Maulana Amin Ahsan Islahi Sahab reviewed them and gave necessary instructions regarding some issues, which came up in the report.

The speech of Maulana (Amin Ahsan) is as follows:

Respected colleagues in Jamaat! You have heard the reports presented by their respective Qayyims. Now I have to review them in brief. Thanks to Allah that these reports do not contain any frivolous and unnecessary things anymore and these reports, contain only those things which we need to know. We should continue improving on these reports so that it does not contain even a single word that could be termed as extra or frivolous.

The conditions and problems to which the Qayyims of various zones have pointed out do not necessitate any immediate comments. These issues have come repeatedly in the last ijtema and the required suggestions (to solve them) have also been given. I have to present a few other points:

Address to the sympathizers

Those who were present in the ijtema of Allahbad may recollect that I had put forth some points before our sympathizers. I feel it necessary to repeat them again and request them not to be content by merely remaining as sympathizers (of Jamaat). I notice that this group /

category (of sympathizers) are increasing by the day and new terminologies are developing within it – like – "Special sympathizer" and "Common sympathizer". I do not like this category (of Jamaat cadre) to expand very much and people start thinking it to be a part of the system of Jamaat and take shelter in it (by remaining a sympathizer and not becoming a rukn (member). We have this category in our organization as a matter of expediency. However, only those should avail of this facility (of remaining a sympathizer and not becoming a member) only in case of a genuine and grave difficulty. They should not see it as an opportunity to escape responsibility who can easily become members with a little more courage and determination.

I have made it very clear in my inaugural speech in the morning that we are now confronted with a decisive moment. We have to both bow down and accept the situation or we must try to take it head-on. We cannot delay this decision much longer. The speed with which the conditions are deteriorating, demands that we focus quickly and adopt a particular way of moving ahead. If we delay, any further then there is a fear that before we come to terms with the conditions, the conditions will first overwhelm us. As we examine all our resources and means in this decisive moment, we are also evaluating our sympathizers in terms of their support and how far would they be able to stand with us in the future. Hence, it is required for all our sympathizers to once again evaluate themselves and check their courage to tackle the future difficulties.

Please do not misunderstand that now Jamaat has started worrying about increasing its number of members. We do not wish to nurture a crowd. We do not approve of

those methods that want their party to be stuffed with more and more people and we will refrain from adopted such methods. We only wish to attract those who are serious and committed to struggle for our cause. Hence, we do not want that you immediately rush to join our Jamaat after listening to me. Rather, evaluate your courage and will power and then join us. If your conscience does not allow you then please do not join our Jamaat.

It is the duty of our Qayyims to evaluate our sympathizers rigorously. If you find some sympathizers working like our arkaan (members) and some even better than members in terms of zeal and enthusiasm, but they do not become members because of uncalled for humility, then our Qayyims must advise them to join Jamaat so that Jamaat is able to carry out those activities which it has been unable to do because of a lack of members. Our sympathizers should remember that we cannot give them any responsibility and neither can we rely on them for carrying out some big project. Not because we do not trust their sincerity but because it goes against the discipline of our Jamaat. Then it also does not look appropriate that our attitude towards our religion is simply that of sympathy whereas it must be an attitude of obedience and readiness to sacrifice even our lives. I somehow do not like this terminology "sympathizer" (of Jamaat). May Allah also grant you the wisdom to dislike it.

The need for popular literature

In some reports, there was a lot of emphasis on popular literature and there was a demand that Markaz should produce popular literature. There is no doubt that to some extent, we do not have sufficient popular

literature and it is very much required. However, you must not rely solely on literature itself. The work on producing literature is continuing and will go on. You must not stop propagating our message because of lack of literature. You must visit people in the cities and the villages. You must improve your relations with them. You must become friendly with them, talk to them and invite them towards your cause. The most important thing required for propagation is the preparation of a Jamaat with pious and wise people. We have been able to establish such a Jamaat by the Grace of God. Although we are not so numerous still whatever number of members and sympathizers we have, if they want they can penetrate into the masses and carry out the work of propagation without the availability of literature.

The simple, easy to read and popular literature that you are demanding for the common public will require a lot of time and even if it is prepared, it will probably not be sufficient for catering to the requirements of the masses. This mass contact will be possible through your meetings, your relations and your speeches. Hence, it is very important for you to create missionary zeal within you and bear the hardship and difficulties by beginning the work of propagation in villages and rural areas. The time has come for each one of us to be obsessed and fixated to this work. Everything else should be second priority. We must talk and propagate (our message) on every possible occasion and at all times to such an extent that no nook and corner of our country escapes our attention.

Adult education

In almost all the reports, our performance in terms of carrying out adult education programmes has been extremely poor. To begin with, work in this domain has been very less and not upto the required level of satisfaction. The general complaint has been that as this work is quite dry, boring and without any enjoyment, our cadre is not attracted towards continuing with such programmes and the audience too begins to get disinterested. As far as this work being dry and boring, we agree that this work (of adult education) is quite difficult and demands a very high degree of perseverance. However, it has been adopted because of its utility and the great results it produces. We should not work for a cause because it is interesting and enjoyable but because of its importance in the path of propagation of the Truth.

We do not want to conduct adult education merely to teach the illiterate how to read and write, some mathematics and geography but we want to inculcate the right spirit, the right education and the correct understanding and awareness about religion. Try to do that. There will be some people who will develop the desire to practice religion will also develop an urge to learn how to read and write. I feel that you must motivate people to read and write by following this track. To follow and fix just one method of teaching would be incorrect. Each one of you should follow the method according to your situation and your conditions. With the method I have suggested, Insha'Allah many people will develop the desire to learn how to read and write. Moreover, even if they do not at least you will have succeeded in giving them some knowledge about religion. Please create some awareness in them about the religion they follow. The

speed with which you are able to create this urge in them, in the same speed they will Insha'Allah develop the desire to get detailed knowledge about religion. They will thus develop this need on their own and will request you to teach them how to read and write so that they may open the avenues to acquire religious education.

Spending in the path of Allah

There is a general complaint in the zonal reports about a lack of willingness to spend in the path of Allah. Undoubtedly, there is a lack of this spirit among our members but Alhamdolillah there is no need to get disheartened. Our members should remember that we have to accomplish some important tasks and we have to finance all those works on our own. We cannot make a general appeal for any of our works. Recently we collected around Rs 30,000/- for Bihar for which we had sent letters to all our offices and our sympathizers. We prefer this style for all our works. In the future, we have the challenge of constructing our Markaz building. In the same way, we wish to do relief work in Punjab. We need money for all these works. Now please calculate how much courage and generosity do you need to complete these projects? All of you must keep aside a portion of your income as your "*infaq*" (financial support to Jamaat)) and should encourage your sympathizers and friends towards the same. Even if your numeric strength is small and your income is low, but you still support the cause of Allah with full consciousness and enthusiasm, then your wealth shall be blessed and will multiply and so will the works be blessed that shall be accomplished with your support. This is the "*infaq*", which creates greater belief and trust in Allah and with the help of which, you will be

able to complete various huge projects in the cause of Allah. Please remember that the people, who claim to work for the right cause and then do not spend their wealth in its cause, fall into the state of hypocrisy. I pray to Allah that He save us all from this disease.

Right now I say this somewhat with a heavy heart that please do not think that I am telling you all this (to spend in the way of Allah) because I want to make an appeal for funds. This request is not to make an appeal for funds but for making you firm and determined to achieve the objectives of Jamaat so that there is no need to make any more appeals in the future and your Qayyims may not have any complaints about you in this regard.

Our relationship with the institutions established by others

Our members should not become over-enthusiastic in establishing relations with other institutions. We must not lose the opportunity if we are getting an opportunity to achieve our objectives without any obstacles. However, we must avoid taking up the responsibility, if there is a fear that we will not be able to work independently. If an institution is, not being handed over to you without any restrictions and pre-conditions, you will not be able to work there nor someone else. Therefore, it is better not to accept the responsibility of such an institution. Our movement has reached a stage where a lot of institutions and "Awqaf " will be offered to us but we must not make haste in accepting them. We must accept or reject them very carefully after examining its impact on the achievement of our objectives. We must tell this to everybody that we only accept the offers from people who trust us and consider our objectives and ideology for

which we are struggling, to be correct. We do not accept any other offers and neither do we entertain any hopes of laying our hands on them. We are confident that Allah will bless and help us and His help is sufficient for us.

After this speech, the session was adjourned for the Asr prayers and for a break till Maghrib.

Third session

25 April after Maghrib prayer

This session was kept for a public meeting. However, since there was no announcement very few people were able to attend. Still the number of attendees reached around 1000. Malik Nasrullah Khan Sahab addressed the gathering. His speech is as follows:

1. All praise to Allah for making us "born-Muslims" and sent us in the world at such a time when the call to establish His religion ("Iqamat e Deen") has already been raised and He has bestowed us of His Grace to say "*Labbaik*" and accept that call. It is incumbent upon us to thank Allah for this incalculable blessing and we must exert our powers, abilities, means and resources for the establishment and supremacy of his religion.

2. All the evidence from the universe proofs from the world and everything in the heavens and on earth along with the way different people have adapted themselves and interact with each other – clearly point out that all of them have been created by One God and are managed by the same Creator. The entire universe is governed by the same system and under the same Master.

All humanity belongs to the same family and the same community. Thus, this discrimination of superior and inferior based on caste, race is wrong, and it does not have any rational justification.

Every country, every community and the basic ethics in every age is proof of the fact that the fountainhead of all guidance in all ages and in all places has always been the same and has taught the same thing to all.

The correct way for humanity is to try to synchronize ones collective way of life with that of the universe. Put an end to discrimination based on colour, race, and caste, make a global and universal brotherhood, and look towards that source for guidance and direction which offers one global pattern of teaching and system (way) of life.

History is testimony to the fact that whenever any group of people has adopted the Divine way of life and called people to do the same, this world has become paradise. All the Prophets of God came with the same mission and the aim of sending the Muslim "*Ummat*" (community) to this world is the same. If the people belonging to this community become careless towards the mission of establishing religion ("Iqamat e Deen") then it will be termed as being weak in faith and failing to have the sense of accountability before God. Hence, our first responsibility is to make people aware of this.

3. Some people feel that this work is very difficult and there is very little possibility of its success. Firstly, the people who consider the religion of Truth to be the sole and correct path for humanity and bring about faith on it; for them it is irrelevant whether it is easy or difficult – they have to walk on its path under any circumstances. As far as the other people who are arguing on it being easy or difficult, the fact remains, whether they like it or not, that they are clinging on to it merely because it is the religion of their forefathers. Neither is it their religion nor do they follow it. Obviously to say such a thing that this

religion cannot be implemented is both ignorance and foolishness. Moreover, it is not both of the above then it is hypocrisy.

The fact remains that it is possible to follow even the most silly and wrong ideology with great ease provided the people who support it are firm in determination and are truthful to their cause. In addition, if these things are not achieved then following the most wise and correct ideology becomes difficult and impossible to practice. This is exactly the case with Islam today. Hence it is difficult to understand how following Islam be difficult when it is the religion closest to human nature and the combination of all that is good and fair. Do people want to establish faith and their way of life ("Iqamat e Deen") based on fraud, lies, deceit, oppression and vulgarity instead of decency, truth, honesty, compassion, justice, modesty and humility. When definitely that is not the case then how can the establishment of the religion of truth ("Iqamat e Deen") be a difficult job? Those who say that Islam is difficult to establish and implement have no right to call themselves as Muslims. They are a black mark on the name of Islam. They should either accept their mistake (of deeming Islam as impractical) or renounce their relation with Islam because such a relation will neither benefit them in this world nor in the Hereafter. In the words of the Quran, they will have to face the severe torment both in this world and in the Hereafter.

4. Some people say that it is necessary to acquire some land before establishing religion ("*Iqamat e Deen*") so that the laws of religion may be implemented there. It is very surprising that such a thing is being said by very sensible, apparently reasonable people and by the religious scholars ('*Ulema'*). People who are oblivious of

politics and the philosophy of *'ijtemaee'* (collective and organized) struggle can only say such a thing. They have merely joined some political movement inspired by its slogans and speeches, have reached the position of leadership because of the absence of any other sensible person or their hearts have become devoid of the fear of God because of their own vanity. They are fooling people who are illiterate and do not know the reality and do not understand politics. They are doing such a thing so that they may trap people. Otherwise, it is obvious that you do not need brick and mortar to form a government so that you keep scouting for land to fulfill that requirement. You do not need a piece of land but a strong and disciplined Jamaat that believes in the government that you wish to establish and is ready to sacrifice everything for its sake. If you are able to establish such a Jamaat then it will be able to establish its ideology there and then. In addition, if you do not have such a Jamaat then even if you acquire and possess countries, you will not be able to implement your ideology that you do not believe in and neither do the people of your Jamaat seem convinced about it. If you are desirous of establishing an Islamic government then you must first change your own and then the hearts of your people. Those hearts will change the people who will change their families, their neighbourhoods and their cities. They will change their character, their personality, transactions, relations, politics, business, culture and society. A society and Jamaat will then be formed and it will not be possible to run on any other way of life. An Islamic system or way of life will then be established, that will have everything Islamic -from top to bottom. An Islamic system has always evolved in the above manner. Those who think that it can be established otherwise are

having a grave misconception and we are trying to get rid of it as soon as possible.

After this speech, the session ended.

Fourth session
Saturday 26th April 1947

This was a special session, which started at 8 AM and continued until 11 AM. There were more than 350 attendees. In this session Janab Muhammad Abdul Jabbar Ghazi Sahab, who is the in charge of relief camp in Bihar, gave a report of the relief and rehabilitation activities in Bihar. As the report, which Ghazi Sahab had presented in the ijtema of North India on 9 – 10 May 1947, was quite detailed and exhaustive, this report shall be recorded in the proceedings of the Ijtema of North India instead of the present ijtema.

After this, the questions and suggestions were presented which the different members and Zonal units of Jamaat posed. After giving the suggestion, the one who gave the suggestion along with other people, were given an opportunity to speak in its favour or against it before Maulana Amin Ahsan Sahab gave his opinion. The audience would again have a chance to voice their opinion if they are not satisfied or feel that a new angle has developed regarding the issue. However, such an occasion did not arise. As most of the suggestions and questions were very general and of a temporary nature, we are recording only those, that may benefit others later.

Question 1: There is a growing tendency among our sympathizers that it is sufficient to remain as sympathizers and there is no need to become a member ("rukn") in the struggle of establishing religion ("Iqamat e Deen"). This attitude must immediately be rectified.

Maulana Amin Ahsan Sahab: I have clarified this issue in my speech yesterday while reviewing our reports. Such people must understand very clearly that after the decline of the religion of Truth, the struggle to establish it and after its establishment to uphold its position, is the first and fundamental demand of religion. There is no real significance and meaning of faith ("Iman") without it. Establishing religion ("Iqamat e Deen") and maintaining its supremacy are both important for Jamaat as an organization. Hence, those who are in the misconception that they hold some position in religion without remaining in the organization of Jamaat, are in a delusion and they must try to come out of it at the earliest. Yes, it is not compulsory for them to join only Jamaat-e-Islami. If they are not satisfied with us or our style of work then they must search for some other Jamaat that is working for Islam along Islamic lines. If they find such a Jamaat and are satisfied with it, then they must join it and if they do not find such a Jamaat or find one but are not happy with the way it works then they must gather like-minded people and form their own Jamaat for the establishment of Islam. However, not joining some Islamic Jamaat nor trying to form one's own Islamic Jamaat is not permitted by Islam.

Question 2: The Zonal Qayyims must be told to become full-timers (they must stop worrying about their source of income and Jamaat should provide them some monetary support and compensation) so that they are able to devote all their time for tours and expanding the work of Jamaat and are able to focus and work hard for Jamaat.

Maulana Amin Ahsan Sahab: We can form a correct opinion about this issue only after consulting with our Qayyims. We have not faced this requirement before and

Jamaat too does not have such resources now. Hence, this demand is a bit premature and unnecessary.

Right now, our policy is that whenever we face such a requirement regarding our Qayyim then we try to help him after consulting our zone and our members. Currently we are not in a position to adopt any other policy.

Question 3: Jamaat must open an orphanage, which will take good care of the orphans. We may start a primary school also through this endeavor. The financial resources can be raised through Zakat.

Maulana Amin Ahsan Sahab: The need for an orphanage exists in a society where Islamic qualities of human compassion and piety have totally vanished. People see the neighbouring children crying with hunger but remain unfazed. They do not bother if widows struggle here and there for their survival. Entire populations may be wiped out due to hunger and drought but their only concern remains to earn more and more even at the cost of sucking the blood of people. These institutions were never required in an Islamic society earlier and Insha'Allah will not be required in the future. Obviously, in a society where it's "Khalifa" (Islamic head of state) takes an oath of not eating stomach full till he manages to feed each and every citizen of his country and where every rich person in society takes rest only after assuring that all his neighbours have eaten sufficiently, where does the need to start an orphanage arise?

Clearly, it is highly insulting for Muslims to have orphanages in a country where they reside in crores. We are trying to resurrect such an Islamic society. Making an orphanage will be a testimony against our objectives and our work. It is far better for orphans to die in self-respect rather than suffer the moral degradation and the negative

impact on their psychology and personality while growing up in orphanages.

Question 4: There must be some appropriate action against the units and zones that delay sending their reports for months together. There must be a fixed cut-off date for sending the reports after which the unit should be dissolved or the local Ameer should be replaced.

Maulana Amin Ahsan Sahab: We are already evaluating this issue. Insha'Allah after this ijtema we will issue clear cut instructions regarding this issue.

Question 5: There must be five zones of Jamaat in UP state instead of three. This is so because work has expanded a lot and three zones are no longer sufficient.

Maulana Amin Ahsan Sahab: Again, this issue is also being evaluated. In this ijtema we will consult the members of UP. After the ijtema UP will be divided into more than 3 zones and each zone (area) will have its own Qayyim.

After this, Maulana Amin Ahsan Islahi gave the concluding speech before the members and sympathizers and gave them the necessary instructions. This speech is reproduced below.

THE CONCLUDING SPEECH

Dear friends of Jamaat!

The various proceedings of our ijtema by the Grace of God are coming to its conclusion in a very smooth manner (without any major glitch or problem). Our special session will take place in the afternoon in which we have to divide UP into different Zones and take some other decisions. In the evening after Maghrib, we will have a public meeting, which will be the last event of this ijtema.

The things that were told yesterday and today might be still fresh in your minds and so there is no need to remind you. I merely want to clear some doubts and suspicions in my last speech that were presented by various people at different times.

I had clarified the importance of the Remembrance of Allah in yesterday's speech and I had said that it should form the spirit of all our works. Some very competent friends raised a question saying that we give so much importance to the Remembrance of Allah and feel its need so acutely then why do we disagree with the method (of the Remembrance of Allah) adopted by the Sufis and why do we oppose it with criticism in our literature? The answer to this question is that we differ with the method of the Sufis on only two counts that have no back up of the Quran and the Sunnah. The Sufis have invented those two things. As far as the methods that are mentioned in the Quran and the Sunnah and which are authenticated by the Prophets; how can any Muslim oppose them? In addition, the people who think that we oppose the Sufis

and their methods are actually blaming us of a guilt that we do not accept.

For us the teachings of the Prophet Muhammad (pbuh) are complete and perfect. The way Prophet Muhammad (pbuh) instructed us comprehensively regarding all the aspects of our life, in the same manner he (pbuh) also taught us how to do *'Tazkiyah'* (purify our hearts and minds spiritually). *'Tazkiyah'* was one of his primary duties as a prophet. It would be a great fallacy to assume that he left anything incomplete and unfinished regarding the same and now there is a need for someone else to fill that void. We are amazed at the naivety of people who think in this manner. We do not give any weight to the experience of anyone, even if he is a big *'Shaykh'* (religious leader and scholar) nor do we hold in esteem the *'ijtehad'* (interpretation) of anyone, even if he is big *'Peer'* (religious chief of a Sufi tradition). We will give importance to such experience and interpretation only if it is from the Quran and Sunnah. You must implement only those things that come from the Quran and the Sunnah. There is no doubt regarding its goodness and blessings. The other things that people have invented without proof do not have any goodness and blessings. They will only take you away from religion and move you away from the path of *'Tazkiyah'*. As far as the methods and traditions of the great Sufis are concerned, they were derived from the Quran and the Sunnah. Later on people added and invented many new things and directed it towards these venerated Sufis. Actually this Sufis were completely clear and were far removed from the *'Biddaat'* (innovation in religion considered impermissible in Islam) that are directed towards them. Those hearts and minds of those who follow the Prophets and the pious elders are

always illuminated and they are the real pearls and jewels of any Jamaat. Hence, I invite each one of you to tread this path. The ones who are lagging behind today can become leaders after following these things. Moreover, the one who are leading the rest can start lagging behind if they leave these things.

It is important for me to warn you in this regard. As far as I have understood the Quran, Hadith and the sayings of our *'Ulema e Haq'* (true scholars) there must be introspection and reflection (*'fikr'*) along with remembrance of God (*'zikr'*). *'Zikr'* without *'fikr'* is not useful. In fact, in most cases it just becomes a hobby for the tongue. The best thing for 'zikr' is reflection and pondering on the Quran (*'Taddabbur e Quran'*) and the best time for reading the Quran is that of *'Tahajjud'* (the time before dawn) although it is always good to ponder over the Quran at any other time also. There is no other thing that can replace it.

A friend has asked our opinion regarding reciting and repeating the words (*'wird'*) that have come for *'zikr'* in the Quran and the Sunnah. I consider his or her *'wird'* to be correct and the times, in which it is not possible for someone to recite the Quran, it is useful if the person carries out *'wird'* instead. It is important that one's heart should never be devoid of the remembrance of God. Keep carrying out the work of God. Keep discharging the rights of your own self ('nafs'), your family, your wife and children, your community and your country, but do it for the sake of getting the pleasure of God and for seeking His blessings. Then, every moment of your life shall be counted as the remembrance of Allah.

Some friends say that there is a lack of *'Tazkiyah'* in Jamaat. I acknowledge it with complete transparency. We

have not risen with a *'muzakki'* (a purified and pure) Jamaat but have come up to complete our *'Tazkiyah'* (spiritual cleansing and purification). For us the way to do our *'Tazkiyah'* is to keep doing the work of God and continue treading His divine path. If our *'Tazkiyah'* remains incomplete then it does not mean that all our works are wrong and we have no more right to work for our religion. We feel that we can do our *'Tazkiyah'* only by trying to do the work of Allah (and establish His Deen), not by remaining aloof, and removed from His work. Our *'Tazkiyah'* is not possible through ways adopted by monasteries such as meditation and spiritual exercises. For others the way to do *'Tazkiyah'* is to remove oneself from the world and do the *'zikr'* of Allah and do penance, which have proved to be very useful according to the Sufis. According to us, there is no need to pass through this course of action for achieving *'Tazkiyah'*. We have not found this method among the ways of the Prophets. The way of the Prophets was they took stock of the beliefs and deeds of their people, tried to reform, rectify the people, and give them the real teachings regarding their beliefs and deeds. This is the best way to do *'Tazkiyah'* according to me because we do not approve of any other method besides that of the Prophets. We are explaining and clarifying the beliefs, deeds and the morals of people in the light of the Quran and are inviting people to fulfill the responsibilities, laid down by the religion that they follow. We organize and strengthen the pious and virtuous people who accept our invitation so that the society as a whole becomes free through their collective efforts from the bondage of evil forces.

The people who say that our method of inviting people and of propagation resembles religious innovation (*'biddah'*) but the method they follow is derived from the Prophets. According to us, the method adopted by the Prophets was in every aspect and standard very innovative and modern. The ways the Prophets employed to convey their message to people were the best amongst those utilizing the latest and most modern technologies. They would modernize but ensure that there is nothing objectionable in it from a moral perspective. Thus according to us it is not necessary for people to stick to the old methods for inviting people to the Truth and to carry out the propagation (of Islam), even if they have become quite harmful and ineffective. In the same way we do not think that a person does not give due regard to his own dignity and does not respect that the work of inviting people to the Truth. The religion of Allah is a huge blessing and to present the Divine Message before people is a very glorious and noble responsibility. Hence, it must be done in the same way in which high level and important assignments are carried out. Those who think that to demonstrate your enthusiasm for (doing 'Dawah' work) inviting people to the Truth is only possible by running after every passerby like beggars and to continue chasing him until we are able to tell him something or hear something from him. According to us, this method is very wrong. I feel that this way of inviting people to the Truth is below the dignity of religion and the ones who propagate it. You know that the Prophet (pbuh), in the initial period of Islam at Mecca, invited his family to a banquet and after having food, he stood up and gave a formal speech. Does it not prove that inspite of having so much energy and enthusiasm for (doing 'Dawah' work)

inviting people to the Truth, the Prophet (pbuh) adopted the method which was prevalent in his time and which was a very appropriate method.

Now I shall conclude this speech and will remind you again of the thing that I said yesterday that the time before us is decisive. If you are prepared to face the challenges of today then go back from the ijtema with full courage and firm determination and plunge yourself by sacrificing and offering your utmost in the struggle to establish the Truth. Moreover, face the difficulties you encounter in this path bravely. I pray to Allah for helping you and keep you steadfast on His straight path.

Wa Akhiru Dawana Anil Hamdo Lil Lahi Rabbil Alameen!
(Our final prayer is only that all the Praises are only for Allah)

After this speech, the session ended.

Fifth session
Saturday 26 April 1947

This was also a special session that started after the Zohar prayer and continued until Asar. Only Jamaat members took part in this session and the attendees were around 100. The following things were discussed in this session.

1. The method of sending reports
2. The method of sending applications for membership
3. The formation of new zones in UP and the appointment of some other Qayyims.

Regarding points 1 and 2, after a lot of discussion many a misconception was cleared and the members were

told that regarding this issue and some other important issues very soon detailed instructions[1] would be issued.

Regarding point 3 after a lot of discussion, debate and deliberation it was finally agreed that the state of UP would be divided into the following 6 Zones.

(1) Delhi Zone will have from Delhi and UP the following Zilla Agra, Mathura, Aligarh, Bulandshahr, Meerut, Saharanpur, Muzaffar Nagar and Dehra Dun.

(2) Shahjahapur Zone will have Zilla Shahjahapur, Pilibhit, Bareilly, Badayun, Moradabad, Nainital, Bijnor, Almora and Garhwal from Rampur province.

(3) Awadh Zone will have Awadh means Zilla Lucknow, Barabanki, Bahraich, Gonda, Faizabad, Pratapgarh, Sultanpur, Rai-Bareilly, Unnao, Hardoi, Sitapur and Kheeri.

(4) Kanpur Zone will have Zilla Kanpur, Farokhabad, Etah, Mainpuri and Etawah.

(5) Allahbad Zone will have Zilla Allahbad, Fatehpur, Baanda, Hamirpur and Zilla Jalon.

(6) Benaras Zone will have Zilla Benaras (Varanasi), Jaunpur, Ghazipur, Mirzapur, Azamgarh, Balia, Basti and Gorakhpur.

For these Zones, the following Qayyims were appointed:

1. For Delhi Zone, Khwaja Muhammad Siddiq Sahab, Koocha Tarachand Tiraha Bairam Khan, Delhi
2. For Shahjahapur Zone, Maulvi Hamid Ali Sahab, Arabic teacher, Ismalia Intercollege, Shahjahapur

[1] These instructions have been prepared. InshaAllah we will get them printed within a month and send it to all the units of Jamaat as well as the individual members and sympathizers. (The draft of these instructions was destroyed in the riots of Punjab during Partition)

3. For Awadh Zone, Chaudhary Shafi Ahmed Sahab, Gram Thalbada, Post Kamila Zilla Barabanki

The above Zonal Qayyims were appointed in the ijtema itself but the decision regarding Qayyims for Allahbad and Benaras could not be taken. Hence, it was said that the decision regarding them would be taken in Markaz after the ijtema[1].

After this, the session concluded for Asar prayer and there was a break between Asar and Maghrib.

Sixth session
Saturday 26 April 1947

This session was for the public meeting and was kept so that apart from the members and sympathizers even the general Muslims, Hindus and other non-Muslims may be invited to participate and then we will be able to present Islam to them. Hence the announcement of this ijtema was also published in a few local newspapers and the well known and well to do people of all communities were invited to the ijtema. This session started at 7 PM sharp and the number of attendees according to our estimates was around 3000, whereas some newspapers said that the crowd was more than 5000 strong. In this session, Maulana Amin Ahsan Islahi presented our invitation before the people through a small speech and clearly explained what we desire and how we wish to achieve it. There was pin drop silence during the entire speech. Maulana's speech is recorded below:

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[1] The members of these Zones were again consulted and according to their opinion for Benaras Zone – Hafiz Abu Muhammad Imamuddin Sahab, Ramnagar, Benaras State and for Kanpur Zone – Master Jafar Ali Sahab, 88/431 Humayun Bagh, Kanpur, were appointed as Qayyims respectively.

Public meeting

After Hamd and Sana

Ladies and gentiemen!

This time I will try to explain to you what we expect from our fellow citizens and all the people who live in other countries. Why we want it and how do we want it. With the answers to these three questions, the one thing that will become very clear to you is the cause for which Jamaat-e-Islami is struggling and it is the same invitation for this struggle that we have come in your city.

I shall first answer the question what we expect from you. The clear and brief answer to this question is that we want the slaves of Allah to worship Allah alone and no one else. When we are the created and not the Creator, we are slaves not the Lord then it is incumbent upon us to worship our Creator and our Lord and we ascribe no partners to our Lord and Creator and worship Him exclusively. This is such a reality that there is no scope for any doubt and difference of opinion. By worship, we do not mean merely the ritual prayer but even the aspect of obedience (to the laws laid down by God) is included in the concept of worship. We do not demand that you enter the mandir and Masjid and recite some "mantras" and "shlokas" or some "ayaats" in Arabic and try to please God. Rather, worship means that you offer ritual prayer to God but also obey Him (and His Divine rules and laws). Bow down before Him and be subservient before His laws. There is also one more precondition for obeying God and that you follow the laws of Allah unconditionally in all the aspects and domains of life. It should not be the case that you obey Him in some aspect but do not do so in some other aspect. You become His slaves within the precincts of the mandir or Masjid but become completely

indifferent to His commands in your business, in your economic and political affairs. You follow the Creator in matters pertaining to marriage and cremation but remain free to do whatever you want in other facets of your life. We do not consider such an obedience to be genuine. According to us in order to fulfill the requirement of offering obedience to God implies, we must obey and follow all the commandments sent by God through His Prophets and we must not refuse to obey God in any aspect of our lives. We must not discriminate between those Prophets but consider all of them to be true and bring faith upon them all. Then we should bring about faith upon the last Prophet Muhammad (pbuh) considering his appointment to enable the refreshing and completion of all the teachings of various Prophets since the advent of man.

This is what we expect and desire. Now I shall describe briefly, why we want it. As far as Muslims are concerned, its answer is that all that I have stated above are part of the prerequisites of their faith. The Shariah that they believe in dictates that obedience does not merely mean carrying out ritual prayers in the Masjid but obedience implies complete obedience and compliance to the rules and laws of Allah. The Quran they believe in does not give guidance and does not lay down laws regarding only one aspect of life but its instructions pertain to all the aspects and facets of our individual, public, and social life. If we believe in the Prophet (pbuh), it does not mean that we merely accept him as a Prophet but it implies and is part of our faith to consider him a source of guidance that demands compulsory obedience. None of us can say that he believes in the Prophet unless he complies with the above stated requirement. In the

same way the demands of our faith is that we believe in all the Prophets and believe in Prophet Muhammad (pbuh) in such a manner that he (pbuh) confirmed the authenticity of all the previous Prophets and he (pbuh) completed and perfected religion.

In the light of this reality, there is no scope for Muslims to reject our invitation. If they reject any portion of our invitation, it would mean that they are rejecting a portion of the foundations of our faith, which no Muslim can consciously tolerate even for a moment. There can only be two reasons for Muslims to frown on our invitation (to follow religion). Either they are totally oblivious and ignorant about their own religion – they do not know what their religion demands of them, what are the requirements of "Iman"(faith) and Islam. The other reason could be that they are aware of the above requirements of faith but they have become such slaves of their desires that they can abandon faith but not their desires. If it is the first condition then after this invitation (in the form of my speech and others in this ijtema) then they have no excuse henceforth and it becomes compulsory for them to follow these things or prove that they are wrong. In addition, if it is the second condition then we will request them that they should refrain from having such a hypocritical relation with Islam and escape the wrath of God in the Hereafter. This way of life will lead them to ignominy and humiliation both in this world as well as the Hereafter.

As far as the followers of other religion are concerned, we demand the same from them because almost all of them accept the Divinity of God and He has sent His Prophets to humanity (for Guidance and Support). Even if there are some who do not believe in

Allah and His Prophets as far as the communities of India are concerned, none of them rejects God and Prophethood. Along with it, they also have some kind of worship to God. There are some differences with Muslims regarding God, Prophet and obedience. Although these differences are quite stark and fundamental, they can be resolved through logic and by being practical. The only prerequisite remains to try to do that earnestly and honestly. If our non-Muslim brothers do not take religion very lightly but accord it the status, it deserves and they have the passion to fight for justice who can supersede their nationalist aspirations then they will find our invitation according to reason and nature. We are aware that our non-Muslim brothers did not ponder and reflect on the invitation of Islam in an objective manner because of the heat of nationalist prejudice. The result was that despite believing in God, His Prophets and obedience, they went far away from the reality of those things and remained content with its unnatural and dogmatic interpretation. Inspite of worshipping God, our non-Muslim brethren are engrossed at every step in obeying and venerating others. The only reason being, that they either forgot or spoiled the religion that Allah had sent to them through His Prophets. Then they became so narrow-minded in following that flawed religion that they did not make any efforts to find the true religion of God. Otherwise, this religion of Truth is present on the earth and Allah has bestowed it on humanity in equal measure and is the same religion brought by all the Prophets of the world. Nevertheless, our non-Muslim brethren did not realize its importance. We are trying to present the same religion to them in its original form. This religion acknowledges all the noble Prophets, presents the

message brought by every Prophet without any interpolation and completes the "Shariah" (law) of God. This religion does not belong to some special community but it is for everybody. In addition, it will be a great misfortune if our non-Muslim brethren will not appreciate this religion because of their rivalry with the Muslims. Allah has sent this religion to them in the same way as He has sent it to Muslims. This religion is not the legacy of any particular community so that nobody else can have a share in it. Any community can adopt it and claim to belong to it. The real claim towards its ownership is solely based on implementing it in their lives irrespective of belonging to any race or community. The claim is not valid if the relation with it is for namesake only and the ones who make that claim do not implement Islam in their lives.

All our non-Muslim brethren should ponder calmly that their own serious thinkers and leaders accept truthfulness and the authenticity of the Prophet Muhammad (pbuh). In the same way it is a proven fact that the Quran is the only book on earth that is which is free of any corruption, changes and interpolation. No matter how biased the academic research regarding the Quran might be, there has been no conclusive proof against the above reality. After these two fundamental realities it becomes mandatory for every balanced and justice loving non-Muslim to study the invitation of the Quran and that of the Prophet Muhammad (pbuh). We are confident that if a person is strong enough to rise above nationalist prejudice then he is bound to reach the path of the Truth. We must try to present the invitation of Islam to non-Muslims in a very simple manner and bring them closer to this fountainhead of Divine Guidance. If a seeker

of truth requires any help from us then we will be very pleased to help.

To achieve these objectives, our style of work is that the people who accept this invitation to the Truth we invite them to establish their entire relation with this religion. They should not mix other things with it. The same religion should become the basis of their nationalism; it should form the foundation of their social and political system. Other than it, they must end all other relations of nation and community and leave all their demands based on nation and community. We are trying to bring about a revolution in this country that brings about all the systems of life on the foundations of Unity of God, universal brotherhood and belief in the Hereafter. All the commotion and turmoil we see in every nook and corner of the country because of nationalism and community worship should end. If there are different communities in this country and if we try to resurrect their bigotry as is being practiced then there will definitely be violent riots and oppression in the country as we see today. In addition, if the various communities residing in the country were made into one nation which a lot of leaders of this country are trying then its result will be one more addition to the list of forces of oppression in the world. Moreover, whenever there will be a huge war in the world India too will be a party in that destructive and oppressive war along with England, Russia and America. I feel that any virtuous and justice loving Hindu or Muslim would definitely avoid being part of such an oppressive force. If at all there is any solution to this problem then it lies in the invitation of Islam. Politics in Islam is not based on communal hegemony. Both racial prejudice and nationalism are unacceptable. It is based on

obedience and service to God. Islam declares the entire humanity to be one family and invites you to follow the laws of God without any discrimination. Hence there is only one way to establish justice and world peace and that is all humanity to follow the laws of One God and live together as one family as the children of Adam. Prophet Muhammad (pbuh) established such a system of life and it was then led by Hazrat Abu Bakr and Hazrat Umar Farooq (may Allah be pleased with them). Many non-Muslim intellectuals have testified to their governance being the best and worthy of emulation. We are trying to establish a Jamaat on these principles. We invite people to join this Jamaat without any discrimination. We will demonstrate how to implement the system of Truth in real life when this Jamaat becomes strong enough to run for political office or manage social institutions. The message of our Jamaat is that the rebellion (against God) that people have started by adopting man-made laws should be stopped and they must try and establish a society based on peace, justice, humanitarianism and compassion which has been commanded by Allah.

I have stated briefly, what I wanted to convey. I now end my speech, pray to Allah that He shows us the straight path, and give us the courage to traverse on it.

After this speech, the session ended and an announcement was made regarding the conclusion of this ijtema.

THE MISUNDERSTANDING CREATED BY THE ATTENDANCE OF GANDHIJI IN THE PATNA IJTEMA

The presence of Gandhiji in our ijtema or any other personality holds little importance to us. We do not even mention it in our proceedings. However, the Congress (owned) media (press) reported the visit of Gandhiji to the Patna ijtema and described the speech of Maulana Amin Ahsan Islahi highly incorrectly. Then the Muslim League (owned) media (press) exaggerated that news without verification and this resulted in a lot of misunderstanding about our invitation among both Muslims and non-Muslims alike. Hence, it became imperative for us to describe the events accurately without any changes so that the misunderstanding created in people for not knowing the real facts may be cleared and no one should a chance to nurse any grouse against the Islamic movement and its workers. The real chain of events is as follows:

Our annual and regional ijtemas normally keep the last session in the form of a public meeting. The members, sympathizers, people under our influence are invited to it besides both the Muslim and non-Muslim leadership and the masses. We invite them so that they become acquainted with our invitation and if it appeals to anyone of them, they reflect on it and then accept it as the Truth, and then they may become our supporters. Hence, the last session of the Patna ijtema was also planned on the same lines and so both the Muslim and non-Muslim leadership and the masses were invited through newspapers. The

leaders of Muslim League, Khaksar Movement, Jamiatul Ulema and Congress party were given special invitations to attend the ijtema. Since Gandhiji was in Patna because of the communal riots, an invitation was also sent to him. However, it is wrong to state that there were some extra efforts taken by Jamaat-e-Islami to call him to the ijtema besides the formal invitation, as claimed by the Congress (owned) media (press). Then when we came to know that Gandhiji wants to attend the ijtema we conveyed to him, even though some of his Muslim colleagues did not like it, that we will appreciate if you accept our invitation but you will have to take care of the following as listed below:

1. Please do not expect any special privileges in the ijtema as it is not our approach (to glorify personalities).
2. There will be no occasion for you to address the gathering but you may seek explanation or clarification over some issue.
3. If some women accompany you as is the case then they will have to sit with our ladies behind the curtain.
4. The ijtema shall start at its stated time under any circumstances (and shall not be delayed until your arrival).

Gandhiji accepted all our conditions and we are thankful to him for that.

The public meetings started at exactly 7 PM with the speech of Maulana Amin Ehsan Islahi. The number of people attending might be around 3000. Whereas some newspapers said that, the crowd was more than 5000 strong. The incharge of Bihar Relief Camp Muhammad Abdul Jabbar Ghazi Sahab was present at the entrance of the ijtema-hall and was making proper seating

arrangements for the guests and people arriving at the public meeting. Around 7 PM – 7.15 PM, Gandhiji arrived at the public meeting by cancelling his prayer speech. There were two women along with him. Ghazi Sahab sent the two women into the women's hall and led Gandhiji near the stage where Gandhiji sat on a mattress (along with the audience). The speech of Maulana Amin Ahsan Islahi continued uninterrupted and very people realized that Gandhiji arrived at the programme and was seated amongst them.

Maulana's speech continued for around 45 minutes. After that, Ghazi Sahab thanked the people for coming to the ijtema, listening patiently and attentively to the speech. He then announced the conclusion of the ijtema. Maulana Amin Ahsan Sahab came down from the dais and sat on the mattress. Gandhiji was seated next to him. Ghazi Sahab introduced Gandhiji to Maulana. Gandhiji told Maulana that he was listening to Maulana's speech very attentively and he was very pleased with it. Ghazi Sahab replied: "Gandhiji, it is very difficult to understand everything in one speech. If you give us some time then we would like to put forth our complete invitation explain everything to you. It would also be better if you read our literature". Gandhiji replied: "Right now, I am going to Delhi for some urgent work. I will try to take out a little time after returning". After that Ghazi Sahab bid farewell to Gandhiji and his lady companions, who returned back in their car.

Here, it is also important to state that the invitation that was extended to Gandhiji, in the same manner, invitation was also given to the leaders of Muslim League, Khaksar Movement and Jamiat Ulema. However, they did

not turn up but Gandhiji accepted the invitation and attended the ijtema.

The next day we came to know that there was great anger among the circles that were under the influence of Muslim League when they came to know about Gandhiji's visit to our ijtema. They started saying: "We were always suspicious that these people (members of Jamaat-e-Islami) are hidden "Congressmen". At some places, Jamaat-e-Islami and its workers were openly abused. One "Mujahid ul Islam" demonstrated his character in such a way that can only be regretted. It showed how the nationalist movement has damaged the morals of the Muslim community. Some supplies for the ijtema were taken from him without any rent. Our organizers pleaded to him to charge some rent for the items but he refused. But when we went back to return the supplied items to him, he demanded the rent for those items so harshly as if the demand for rent was from his side and it we who were trying to avoid it. Anyways, the rent was immediately paid. Nevertheless, we realized that when nationalism replaces religion, how steep is the fall in ones morals.

On the other hand the Hindu nationalists were deeply hurt that their biggest leader attended a Muslim meeting where he was neither welcomed nor given the stage, nor was he allowed to speak. Hence, they tried some other ways to vent their anger.

The next day, a Congress (owned) paper "Search Light" published something in their Sunday edition dated 27 April 1947 as if Jamaat-e-Islami is also one of the nationalist Muslim parties that is now siding with the Congress against the Muslim League. In addition, the ijtema was organized to oppose and make fun of the

outlook of the Muslim League. We were shocked at their nerve and guts to publish such a thing within hours of the speech that was made in full public view before thousands of people. We feel remorse and are quite disheartened instead of feeling angry and wanting to complain at the pathetic display of journalistic ethics of the nationalist media. How news agencies give such false news with impunity and the newspapers publish them without any compunction. The report that "Search Light" published by way of its special correspondent is as follows:

"The demand of Muslim League for a separate homeland is against Islam" – Maulana Islahi's address to Muslims.

Mahatma Gandhi left his prayer meeting to attend the programme of "Jamiat Islami" (Jamaat-e-Islami).

Patna 26 April 1947 – Amidst his stay in Patna, it was the first time that Mahatma Gandhi left his evening prayer meeting and did not address a public gathering that he attended. Immediately after the prayer meeting, he left for attending a Muslim gathering.

This gathering was organized by "Jamiat Islami" (Jamaat-e-Islami) in Sultanganj and was attended by a huge number of Muslims.

Gandhiji was extended a special invitation by Shafi Dawoodi. The real speaker at the programme was Maulana "Ahmed Ilahi" (Amin Ahsan Islahi) – All India Vice President of "Jamiat Islami".

Maulana "Ilahi" said that some rough and adamant Muslims take the name of Islam, but have adopted a stand that is against Islam and against the Islamic principles.

The two-nation theory has united and organized the Muslims of India under the banner of nationalism, but they also want to save themselves from the hero of Islam

and from other dangers. Islam means submitting oneself to the will of God. It teaches universal brotherhood and thus cuts at the roots of nationalism.

Maulana "Ilahi" said the dual-faced (hypocritical) approach of Muslims is responsible for the present state of affairs and the unfavourable incidents in Navakhali, Bihar and Punjab are a result of the mindset and stubbornness of this un-Islamic struggle of Muslims. Continuing his speech, Maulana "Ilahi" said whatever other proposals are being made besides this quarrelsome approach are also un-Islamic because they pertain exclusively to political rights and the obedience to Allah and service to humanity is not part of it. Although these two form the spirit of Islam.

After the speech, Muslim leaders came to Gandhiji and sat next to him to find his opinion. Gandhiji told Maulana "Ilahi" that he was very pleased to hear the speech of Maulana.

As Gandhiji wanted to attend this Muslim gathering, he cut short his prayer meeting and did not address the people there. He told them after the prayer that he will not give a speech today because he has to immediately leave for attending a Muslim gathering".

Please compare the speech written by the "Search Light" correspondent with the original speech of Maulana Amin Ahsan Islahi, which we have reproduced earlier. You will realize how far the facts have been twisted and presented in a very different way. Not only has the reporter not paid any attention to verify the correct names of the Jamaat and the speaker in an effort to gather material against his rival Jamaat, he did not even bother to think about the opinion of people who just heard the speech yesterday night. It is a great misfortune for Indians

and a clear evidence of their moral and political decline that such newspapers, news agencies and news reporters are not only emerging among them but also flourishing.

The moral degradation of the press did not stop here. Associated Press of India sent a similar report to other newspapers, this false report was published in all Congress, and League owned papers. A brief rebuttal about Maulana's correct speech was dispatched immediately to 'Search Light', 'Leader', 'Statesman', 'Al-Hilal', 'Sada e Aam' (Patna), 'Qaumi Aawaz' and 'Gharib ki Dunya'. Of these, 'Search Light' published the rebuttal briefly, 'Al Hilal' published the rebuttal and Maulana's speech concisely and 'Gharib ki Dunya' published the rebuttal and Maulana's speech concisely along with a small note of regret for publishing the report. The other newspapers did not publish anything as far as we know.

After this, Muslim League owned newspapers started writing against Jamaat-e-Islami based on this false report. Briefly, one of their newspapers 'Nawa e Waqt' (Lahore), which was highly respected in League circles, wrote a long editorial in their issue dated 30 April 1947 titled – "The blessed services of Maulana Maududi" and said:

"Maulana Amin Ahsan Islahi belonging to Maulana Maududi's Jamaat-e-Islami has said in a recent speech that the reason for our current problems is that Muslims have mixed up Islam and nationalism. This manifested itself in the form of the unfortunate incidents of Nawakhali, Punjab and Bihar. Mr. Gandhi also attended this programme at the special invitation of the organizers.

We all know of the thoughts that Maulana Maududi is promoting among Muslims. We know that according to him, the Muslims of India are not true Muslims and so Maulana has no sympathy for their movement or their

party. It seems that according to Maulana Maududi, if they become Muslims again then will they be eligible to get the help of Maulana. Otherwise, in the present circumstances, Maulana has no sympathy towards Muslims and he has nothing to do with them. Maybe Maulana Maududi preaches the same to his disciples.

We also knew that Maulana Maududi did not have any interest with the movement led by Muslim League. According to him the struggle for Pakistan is a Nationalist Movement and therefore not eligible for his support.

We also knew that although Maulana himself exercises great caution and whenever he unfavourably criticizes the Muslim League, he also does not favour the Congress. However, the periodical of Jamaat always criticizes the Muslim League in some way or the other and praises Mr. Gandhi for sure. We thought that there was no need to enter into a confrontation with Maulana. He is doing some good work according to what he feels is right. May Allah make him successful. We sinful Muslims who only recite the *'kalima'* (and do not practice Islam in our lives), must continue doing what we do and pray to Allah to grant us the Grace to do beyond that. However, the speech of Islahi Sahab has caused a great deal of pain to the general Muslims. We had heard that Maulana Maududi is going to enter politics with great fanfare. But was it necessary to call Mr. Gandhi in the first public meeting of Jamaat-e-Islami and especially so in Bihar so that all the blame for the riots and communal strife may be attributed to Muslims as they are mixing up Islam and nationalism (means they consider the movement for Pakistan to be an Islamic movement). This misconception has led to the incidents of Nawakhali, Punjab and Bihar.

Presently it is the earnest desire of Muslims that Maulana Azad, Khan Abdul Ghaffar Khan, Maulana Hussain Ahmed Madni and Allama Mashriqi (if not Islam as Allah is the One Who will protect it) should strengthen the united platform of Muslims even if they are namesake and '*kalima*' reciting Muslims (and do not practice Islam in their lives). Hope this humble request to Maulana Maududi will not be perceived as an insult and he will try to avoid dividing Muslims at this delicate juncture and thus do them a favour".

In response to this editorial, the below letter along with a brief about Maulana Amin Ahsan's speech was sent to 'Nawa e Waqt'. They were requested to publish this letter and the gist of Maulana Islahi's speech.

Darul Islam
3 May 1947

Respected Sir, As Salam alaykum wa Rehmatullah!

Whatever has been written in the editorial of 'Nawa e Waqt' dated 30 April 1947 titled "The blessed services of Maulana Maududi", is based on an inaccurate report from the Congress (owned) media. These news agencies have made it their habit to make incorrect statements and behave irresponsibly. You might be having a daily experience of the same. Still you have written an editorial assuming each word of that report to be true. We are sending you the gist of the speech along with this letter. Please publish it in your newspaper. You may give your opinion about it as you deem fit.

Gandhiji was not given any special invitation for the ijtema. We keep one session of our ijtema for a public meeting as per our norm. We present our invitation to everyone irrespective of caste and creed. We invite people

of different thoughts and different parties. We followed the same for the public meeting in the 'Patna Ijtema'. We invited leaders of League, Khaksar, Jamiatul Ulema and Congress. We also sent an invitation to Gandhiji in the same regard. Maybe Gandhiji was especially told by someone who is interested in our invitation. However, none of our workers and volunteers extended any special invitation to anyone. Now it is a different thing that Gandhiji attended our ijtema and listened to us while the others did not turn up.

The wrong impression that Associated Press wanted to create regarding the attendance of Gandhiji and the excerpts of the speech of Maulana Amin Ehsan Islahi was that Jamaat-e-Islami is also part of the list of Muslim nationalist parties that oppose Muslim League and side with the Congress. However, neither are we prepared to be part of this list nor can we tolerate to be placed in such a wrong position as a Jamaat. If at all we differ with the Muslim League then the reason is that we want to pull it towards hundred percent Islam and not because it does not cooperate with the Congress for promoting Indian nationalism.

Yours sincerely
Tufail Ahmed
Secretary General Jamaat-e-Islami

But 'Nawa e Waqt' did not publish the gist of the speech of Maulana Amin Ahsan Islahi and it published this letter in the issue of 7 May in such a way that hardly anyone could have noticed it, even those who read each and every line of the paper including its advertisements. The following words were also removed from the letter, which requested to publish a brief about the Islamic

movement along with editor's comments. As far as apologizing for the wrong editorial is concerned then one can never expect such decency from the "*Mujahid*" of our community.